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*Twelve Discourses on the Prophecies concerning the first Establishment and subsequent History of Christianity. Preached in Lincoln's-Inn-Chapel, at the Lecture of the Right Rev. William Warburton, late Lord Bishop of Gloucester. By Lewis Bagot, L. L. D. Dean of Christ's-Church. 8vo. 4s. Boards. Cadell.*

Of the institution of this lecture we gave an account in the fifth volume of the London Review, (page 516.) in our critique on Dr. Hallifax's Sermons, to which we refer our readers, in case they want information on that head. Bishop Hurd's introductory sermons are excellent, and Doctor Hallifax acquitted himself with great credit on a nice and difficult subject. The third preacher on this lecture is Doctor Bagot; who, in the course of the performance before us, hath sketched out some of the leading principles and characteristics of that wonderful dispensation for which the scriptures of the Old Testament prepare us. He points out that it is a wonderful dispensation, originating with the fall of man in paradise, and that it is connected with that great event as its real and true foundation; that it terminates in the restoration of man, from the dreadful consequences of his rebellion; and that this restoration is brought about by the death of the Messiah, God and Man, King and Priest of the restored world, as a proper sacrifice and atonement for the iniquity thereof.

"Thus" says he "were these great mysteries previously inculcated, when God in time past spake to the fathers by the prophets."

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Prophecy

Prophecy proceeds from God. Therefore, impressed with this idea, we may be assured that all the remaining predictions of the prophets will be accomplished according to the time predicted. They spake not by any private impulse (*ἐξ ἰδίας ἐπιθυμίας*) or by the will of man, but as the apostle says, *as they were moved by the Holy-Ghost*. And as *the things of God knoweth no man, but the spirit of God*, so the right and proper method of acquiring true notions of prophecy, must be a close attention to that revelation which spirit of prophecy hath made of itself. But where is this revelation made? In the holy scriptures. To which we must go to gather information respecting the use and intent of prophecy.

On this subject Dr. Bagot is a sensible and judicious writer. In his first discourse he gives some reflections on the proper evidence of a divine Revelation; and on that more particularly which arises from the completion of the prophecies.

“Purity and excellence” says he “must adhere to every thing that proceeds from God. The want of these therefore in any scheme where it can be certainly shewn (whatever other proofs we may seem to have of its divine original, yea, *though an angel from heaven declare it unto us*) amounts to a full demonstration that God is not the author of it. But as these marks may exist to a certain degree in schemes of human contrivance, and as the precise measure of that degree is not accurately defineable, it follows that a direct and positive proof of a divine Revelation cannot properly be concluded from such internal characters only; and even if it could, the argument must, in its nature, be so abstruse and difficult, as not to be applicable to the general conviction of mankind.

“For this reason probably it is, that the great author of Christianity rests the main proof of his Religion on evidence of a very different sort. *The works that I do* (saith Christ) *they bear witness of me, that the father hath sent me*: and he refers the Jews to Moses and the prophets for the rectity of his pretensions. Again, *all scripture is said by the Apostle to be given by inspiration of God*, is therefore called the *Holy Scripture*, and its sense every where ascribed to the *Holy Ghost*.

“God is known to us as the Creator of the world, and as the director of all events in it. When he declares his will to men, that they may know it really so to be, it seems fit that he should by some means appeal to one or other of these characters. Such an appeal as this must be unequivocal, and what no impostor can pretend to make, but at the risque of immediate detection. When we see the laws of nature suspended or controuled, it is at once evident, that no less power is exerted than that of the Author of Nature himself. In like manner, when contingent events are found to have happened in exact conformity to predictions delivered ages before

fore, it cannot be doubted that the minds of those prophets were informed by Him who alone can see through all contingencies. These then are the two great vouchers of divine Revelation, miracles and prophecy. By miracles God appeals to himself as the author and supporter of Nature; by prophecy as the great disposer of all events in the moral world.

"The argument from miracles is strong and obvious, beyond all others, to the common apprehensions of men. They strike at once through the senses, and so force conviction upon the eye-witness. Being simple facts they are objects likewise the most easily capable of historical testimony, and so become an evidence even to succeeding generations. The argument from prophecy is not of a nature immediately striking. The sense of the prediction must be ascertained, and a sufficient agreement with its accomplishment made out, before any conclusion can be drawn. So that had we only one prophecy to urge, or even several independent ones, it would have been extremely difficult to have derived thence such an argument as should have commanded the faith of every reasonable and honest man. But we have a chain of prophecies commencing with our first parents, and carried on through subsequent oracles more and more explicit for many ages. The history of mankind lays before us a correspondent chain of events accomplishing these prophecies, brought down to a period not long since past. Such a system of prophecies as this, uniform and connected in its parts, become a continual proof forever increasing in weight and authority; and when considered in one comprehensive view, excludes at once all possibility of human sagacity and contrivance. The argument from prophecy thus urged, adds a credibility to those miracles which once carried their own conviction with them. In former ages, while the first design only of prophecy was in view, (namely to raise hopes and expectations in the minds of men, without which no religion could have subsisted in the world,) then was their faith in it commonly confirmed by some miraculous work. Of this kind was the immediate charge of the serpent's form when our first parents received the original promise of a future restoration; such the miraculous birth of Isaac, and many other like instances. Now in their turn, prophecies accomplished give an assurance to our faith in past miracles; which includes one evident reason why miracles should cease to be repeated, since the other, from their nature, must be going on to the end of the world. In this sense perhaps it is, that the Apostle having occasion to mention miracles and prophecy at the same time, says of the latter that it is *ἀβυσσώδης*, something more durable and firm, which should last and continue, and be as it were a root from whence new degrees of evidence should perpetually arise. It is impossible to imagine that the Apostle meant to extol one to the disparagement of the other. They who have the most strenuously maintained such a sense, have been found for the most part not very averse to give up the argument from both. The truth is, that they have each a separate office in the support of our faith; and if at any rate one can be got rid of, the fortress is so far weakened.

"The historical testimony we are possessed of is enough to satisfy any candid man, that the miracles recorded in Scripture were actually performed, and consequently that Christianity was at first founded by divine authority.

"The prophecies since accomplished, at the same time that they add a new proof of the divine original of the Christian scheme, and confirm that from miracles, prove farther, that the same hand that first established still supports it, and is continually advancing it towards that perfect state, when all its enemies shall be vanquished, its promises verified, and its ends fully attained."

After producing some convincing arguments, and citing several passages from the prophets, which represent Christianity as a progressive scheme, our author closes his third discourse with the following just and conclusive reflections.

"On the whole it appears, in whatever light we consider the matter, that the prophetic delineations of the new economy are intelligible and consistent only on a supposition, that that scheme was not to be complete at once, but starting out from small beginnings, to attain the full measure of its glory by gradual and progressive steps. The Jews, who themselves so understood the most of these prophecies, could not (without departing from their own principles and their own sense of Scripture) reject any scheme that pretended to be the dispensation foretold by the prophets, merely for want of a display of grandeur and magnificence in its first establishment, were there no other argument against it. Nay, the affectation of such display had alone been sufficient to have overturned the authenticity of any other pretensions however specious. Yet at a certain period we find, that they looked only for a sign from heaven: a Messiah attended with glorious appearances of heavenly majesty, to create a throne at Jerusalem, to which all the powers of death should pay immediate submission. The prevalence of a prejudice so contrary to the spirit of their own Scriptures, may, in some measure, be accounted for from the circumstances of the time. The power of Rome was now in the meridian of its glory. The same of her victories, and the splendor of her triumphs, were the admiration of those people who had thereby been reduced to subjection. And as there were no where more conspicuous than in the eastern provinces, the Jews may well be supposed to have imbibed the common opinion, (*of two different Missions.*) It was not unsuitable to their natural disposition. They were addicted to externals, and fond of them. Add to this, that the privileges and security which they enjoyed under the Cæsarean sceptre, attached them not a little to that government. The family of David was overlooked and almost forgotten in its obscurity: and, as if the authority of the prophets had been forgotten too, they possessed themselves willing to acknowledge no king but Cæsar. Through the medium of such prejudices, the most authentic marks of truth might appear like error, and the humility of the son of man, though expressly insisted on by the prophets  
might



might become, as it was foretold it would, a stumbling block and stone of offence, alike to Sadducean Scripture, and Pharisaical pride. The conduct and opinion of such men cannot be urged now as an argument of the true meaning of their law or their prophets; as it is plain they were inclined to accommodate both, in spite of consistency and common sense, to the corrupt maxims of the times. It is not to be imagined, that God, in his dealings with the world, should condescend to soothe or flatter the pride of man in any shape. If any overweening ambition, a fashionable love of ostentation and pageantry, led the Jews into dangerous errors, and inclined them to wrest the sword of God to their own destruction; neither are we free from danger of the same sort. There prevails in these days a pride of philosophy more flattering to the human heart, and so much the more prejudicial to the cause of truth. Of this, if we are as all would be thought to be, really lovers of truth, it behoves us to beware in all enquiries, but more especially in those which concern the ways of God and the explication of his word. The Gospel is not the less true, nor less the word of God, merely because it was delivered to the world in a mode inconsistent with the prepossessions generally entertained by the Jews. Neither is it the less true, because it contains doctrines which do not fall in with the conceits of vain Theorists, nor even because some of those doctrines are not to be fathomed by human reason. It has been shewn, that there are unequivocal marks of the interposition of God; where these obtain therefore it matters not to our faith, whether he address himself to us like a rushing mighty wind, or in a still small voice.

“As to the subject matter of revelation, whatever God reveals must be true. God may reveal any thing that is true; and any thing may be true that doth not imply a contradiction. Man's faculties are limited; of things therefore within his comprehension he may possibly be able to pronounce whether they are true or false: but of things beyond the bounds of his understanding, from the nature of the things themselves, he can have no criteria to pronounce any thing. To reject a revelation, therefore, merely because it contains things above our comprehension, is, in fact, to refuse to receive instruction from God, for this very extraordinary reason, because his wisdom is infinite, and ours is not. But farther, besides the mode and matter of revelation, the propriety of making any revelation at all is a point on which a finite dependent being cannot, on the principles of human reason, previously decide in the negative. Surely if there be a God, and we be his creatures, whether he should speak to us at all, what, at what time, and in what manner, must be for his wisdom to determine. It is our part to look up to him with hope and confidence, and to receive all the dispensations both of his word and providence with meekness, humility, and resignation.”

The conclusion of the above extract contains an excellent lesson for some of our arrogant modern philosophers.

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Our author having in his fourth discourse spoken of the human birth of the son of David, as determined by the prophets, he next proceeds to consider a more exalted character, which is attributed to the same person, viz. that he is the *Son of God*. His argument is this: he adduces proofs from Scripture to shew that the name *Jehovah* is incontrovertibly given to the Messiah, which is a name expressive of the proper existence, eternity, and immutability of the divine nature; a name never used in Scripture but for the God of Israel, and that in all cases absolutely, and declared to be his distinctive and peculiar name. And to carry the argument still farther, he observes, that

“It is the very first principle of the Jewish, and indeed of all true religion, that God alone is to be worshipped; yet is divine worship, a worship of faith and reliance, a worship of prayer and humiliation, of praise and thanksgiving, continually mentioned as due to the Messiah in these very Scriptures, the first object of which was to claim it to God alone as his peculiar right, and to recover a part at least of mankind from idolatry and polytheism, to teach men to distinguish properly between the creature and the creator; between superstitious rites and rational adoration. The angels themselves, and all nations of the earth, are enjoined this service; and that we may not think such worship an act of mere civil reverence or veneration, it is attributed to him as the Lord, as *Jehovah*. But what will put the matter out of all doubt is, that the temple itself is appropriated to him (Mat. iii. 1) consequently all the service there offered, whether praise, sacrifice, or prayer, was offered to him whose the temple was, to the redeemer of Israel.”

Dr. Bagot further observes, that the interpretation of the passages referred to in his argument, and the doctrine derived from it, does not solely rest on the authority of christian commentators; but that it is the genuine sense adopted by the ancient Jewish church, who explained after this manner these very Scriptures, before Christ's ministry was begun upon earth. The testimony of Philo, he says, is full and insuperable. The Logos is called by him the first begotten; the eternal son of the eternal God, Jehovah the Shekinah; and he ascribes to him the creation of all things, together with the various deliverances of Israel, both past and future. The remains of the ancient targums and paraphrases perfectly agree with the sentiments of Philo.

“But it is true,” says the Dr. “some of the modern Jews have departed from the sense of their fathers; but that in so doing they were not actuated so much by an ingenuous love of truth as by the spirit of party and opposition, may be concluded from the incautious confessions of some of them. They allow, for instance, that the second psalm was anciently understood of the Messiah, and that,

that, as including expressions that implied a proper divinity. But they think it safer now to abandon such a sense, and to apply the whole of this psalm and others to David in his own person; and for the avowed reason, that they may have the better ground whereon to oppose the *heretics*; by which word *heretics* they constantly mean the Christians."

In the concluding paragraph of this discourse, our author justly maintains, that the fair consequence deducible from the whole, is this.

"That the person described by the prophets as to be born a man upon earth, of the family of David, was not to begin his existence at that future period when he should become man; but did then actually exist when the Prophets spoke, and had existed from everlasting the proper son of God; therefore himself God; eternal, therefore God; the authorised object of divine worship, therefore God; the creator of the world, therefore God; Jehovah, therefore the one true God, the God of Israel, *whose name alone is Jehovah, the most high over all the earth.*"

We will close our account of these learned and sensible Discourses on the Prophecies with our author's address at the conclusion of his performance.

"I would now, in the last place, remind you, that I have endeavoured, in the progress of these Discourses, to lay before you what the main articles are in which the faith of a Christian should consist; and at the same time to derive from the Prophecies, both of the Old and New Testament, an argument that may serve as a firm and rational basis for such a belief. In so doing, I apprehend, I have not departed from the scope and intention of that institution under which I have been employed. Faith or belief must be the result of conviction by some means or other. The objects of a Christian's faith are revealed by God, and must be known from his word. Were men allowed to fabricate a religious belief to themselves, it is natural to imagine it would be such an one as would leave them in quiet possession of their favourite passions and prejudices; and consequently produce a life in which those passions and prejudices should be indulged to the utmost. And this in fact hath ever been the case in all human religions. But the faith of a Christian strikes at the root of these in the first instance; and at the same time that it prescribes a rule of conduct, it furnishes both motives and powers to live up to it, though in direct opposition to the bent of our own depraved affections. It is of consequence, therefore, that the faith of a Christian be first set right: whenever a man, professing to be a Christian, is in any circumstance of his life habitually deficient in purity of manners, it will always be found that in some respect he has swerved from the faith; that some other principle, unallowed by his religion, has been set up in his breast; and that he has persuaded himself, that the *whole* doctrine of the Gospel is not indispensably necessary to his salvation. Hence, the lives of wicked men, who call themselves

selves Christians, but are not, can be no argument against either the purity or power of that faith which, in fact, they do not hold. The truth of what is here advanced is unhappily too well confirmed by the state of things in the world at this day; when an open disavowal of the great doctrines of Christianity is universally attended with a proportional neglect of its great duties. Depend upon it, the likeliest way to *live* as we ought is, first to *believe* as we ought. Our faith, whatever it be, will always influence our conduct. It is to our conduct, therefore, that we are referred, as the proper criterion of the rectitude of our faith: *Hereby do we know that we know him, if we keep his commandments.* Faith, as I said, is the result of rational conviction. In the subject we are considering it has been made to appear, that God hath provided and submitted to us such means of conviction as are adapted to our faculties, such as we admit on all other occasions, such as can never be withstood on any principles of sound reasoning.

“This is that foundation laid by the Prophets and Apostles, Jesus Christ, (the subject of all they have written) being the chief corner-stone whereon if we build our faith, we have his word who cannot lie, *his* who spake by the Prophets, and verified their sayings through a long succession of ages: *That the gates of hell shall never prevail against us.* Here then let us humbly rest our hope and only confidence, and run with patience that race which is set before us: knowing these things assuredly, that our religion is not on ourselves, but on God’s help and mercy; that the wages of sin is death; but the gift of God everlasting life, through Jesus Christ, our only Saviour and Redeemer.”

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*Biographia Britannica: or, the Lives of the most eminent Persons who have flourished in Great Britain and Ireland, from the earliest Ages to the present Times, collected from the best Authorities, printed and manuscript, and digested in the Manner of Mr. Bayle’s Historical and Critical Dictionary. The second Edition, with Corrections, Enlargements, and the Addition of new Lives; by Andrew Kippis, D. D. F. R. S. and S. A. with the Assistance of the Rev. Joseph Towers, L. L. D. and other Gentlemen. Vol. 2. 1l. 11s. 6d. Folio. Bathurst.*

“We have now,” say the authors of this entertaining work, in their preface, “the pleasure of presenting our readers with a second volume of the enlarged edition of the *Biographia Britannica*. Should it be thought that the publication of it appears rather later than might have been expected, it may be answered, that there hath been some delay in consequence of personal and professional obligations and engagements, which were deemed of an indispensable nature. Interruptions of health may likewise occur in the course

course of any great undertaking, and have actually occurred in the present case. Hindrances also will occasionally and unavoidably arise from the work itself. We cannot always obtain the information we want, or the books for which we have occasion, so speedily as is desired: and sometimes we hear of important and unexpected materials, the waiting for which amply compensates for a short delay.

“ But perhaps it is the less necessary to insist upon these circumstances, as we trust it will be apparent, from the volume before us, that we have not been defective in assiduity and diligence. The new lives in this volume are considerably more numerous than in the former, and the additions to the old articles are much greater. In fact, above a third part of the present volume consists entirely of fresh matter; from whence it has arisen that we have not been able to get completely through the letter B. As this, at first view, may excite surprise in some of our readers, it is proper to take notice, that B is a letter which furnishes a larger number of names and those too of importance, than several other letters will do united. It took up no small space in the first edition of the *Biographia Britannica*: and though all the articles in the *Great General Dictionary* are comprized in less than ten volumes, the letter B is continued to the end of the third volume.

“ The large additions which there are, in the present volume, to the old work, and the little progress we have made in the alphabet, will naturally induce an inquiry, in how many volumes our design is likely to be comprehended. To this we answer, that, judging from what hath already been done, and supposing that the work shall continue to require a like accession of new matter, the whole cannot be finished in less than nine volumes. In that number we apprehend it may be completed, provided the articles be not much increased by fresh suggestions, or by the deaths of learned and distinguished persons. The mortality of human life is continually adding to our task; and though the work will be enriched by the accounts of men of such extraordinary eminence and celebrity, in their respective stations, as a Garrick, a Warburton, and a Pitt, we cannot but regret that these and other names which might be mentioned are become the objects of our undertaking. It is highly probable likewise that before the design shall be finished, a supplement of greater or less extent will be necessary.

“ In accounting for the largeness of the work, we wish our readers again to advert, that it is not constructed upon a small scale. It is justly observed by our learned predecessors, in their general preface, that ‘to have left out articles of note would have been unpardonable in an Historical, and to have treated such articles superficially, unworthy of a Critical Dictionary.’ It was the original intention of the *Biographia Britannica*, that it should be a great repository of historical and literary matter, and it is our aim to carry on that intention. In this view we are desirous of mentioning, as far as we are able, and as far as shall be found desirable, not merely the writings of learned men, and other transactions of

importance, but to afford such a delineation of them as shall somewhat explain their nature and design, and the controversies to which they gave occasion. This part of our purpose we apprehend to be singularly useful, and the utility of which will be continually increasing. In the vast variety of publications, accumulating from age to age, it is scarcely possible that the knowledge of many of them should be preserved in any other way than by a work of this nature. Every man of letters, however extensive his reading may be, must feel the full force of this observation.

“ We have reason gratefully to acknowledge the generous communications and assistances which we still continue to receive. While we renew our thanks to the respectable persons formerly specified, we must particularly do it with regard to Sir David Dalrymple, Isaac Reed, Esq; Thomas Astle, Esq; and Mr. Archdeacon Blackburne. The continued aid of such learned and judicious friends is no small honour and advantage to our work. We have the satisfaction likewise of adding to our list of general benefactors, the Rev. Dr. Lort, chaplain to his Grace the Archbishop of Canterbury; the Rev. Mr. Hall, Rector of Child Okeford, in Dorsetshire; Sir John Hawkins; and Mr. John Nichols; who have obliged us with various useful and important communications, which will extend through the future volumes; and we have assurances of receiving aids of the like kind from other learned men. The names of the gentlemen of literature and consequence to whom we are indebted in single articles, and which are too numerous to be here mentioned, will appear in the course of the articles themselves.

“ We are now able to give a more accurate account than we formerly did of the original writers of the *Biographia Britannica*. As was heretofore observed, Mr. Broughton's signature was T, Mr. Morant's C, Mr. Oldys's G, Dr. Nichols's P, and the two signatures of Dr. Campbell E and X. The articles marked R, were not written, as we before thought, by Mr. Oldys, but by the Rev. Mr. Hinton, a clergyman who lived in Red-Lion-Square. Those signed H were drawn up by Mr. Henry Brougham, of Took's-Court, Cursitor-Street; and those which have the letter D annexed to them, were composed by Mr. Harris of Dublin; the same Mr. Harris, we apprehend, who was the editor of Sir James Ware's works. There are a very few articles marked I and Z, of the authors of which we are yet ignorant. Perhaps it may not be improper to repeat, that in this edition we have put the initial letters of the real names of the writers at the end of the lives drawn up by them.

“ With regard to the original authors of the *Biographia*, Henry Brougham, Esq; we believe is yet living, at Brougham, in the county of Westmoreland; having succeeded to the family estate in 1756, by the death of his elder brother. Mr. Hinton was brother-in-law to Mr. Brougham. To Dr. Campbell, Mr. Harris, Mr. Morant, and Mr. Oldys, we intend to pay a due tribute of respect,

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at the proper places, in the course of this work. Of Mr. Broughton, with regard to whom we had not sufficient intelligence, when an article concerning him might have been introduced in the present volume, we shall add at the close of this preface, a short account, for the materials of which we are indebted to his son.

"We have prefixed to this volume such corrections and additions, with respect to several articles in the former volume, as have occurred to ourselves, or been pointed out by our friends, and particularly by Mr. Reed. We propose to do the same by the other volumes, as we proceed in our undertaking. Some things of that kind, we already know, will present themselves with relation to the volume before us; but we think it better to defer them till the publication of the next, when we shall be able more completely to collect the remarks that may be suggested from various quarters. In doing this, it is not our intention to add any lives which may be deemed to have been improperly admitted, or any accounts of eminent persons whose deaths shall have happened after the letters with which their names begin are finished. Such lives must be referred to a supplement.

"From p. 56, we have pointed out, somewhat more distinctly than we had heretofore done, the new articles, and the new matter, by prefixing, besides brackets, the following mark \* \* to every thing of that kind. We have prefixed, likewise, tables of the lives contained in each volume.

"It is our ambition to give this work all the perfection in our power; and therefore we again invite the communications and the aid of the learned and judicious, in a design that is very honourable and important. As to the manner in which the undertaking is conducted, different judgments will be formed by different individuals. Some approve of reflections and remarks; others dislike them; though recommended by the example of such biographers as a Tacitus and a Plutarch, a Bayle, and a Johnson. Some are only for a concise mention of facts and publications; while others wish for a more critical account both of events and writings. There must likewise ever exist in the world diversities of opinions, religious, political, and literary. It is impossible, therefore, in every case to give universal satisfaction. The utmost that can be done is to act with all the integrity, impartiality, and candour of which we are capable; and whilst this is our aim, we must be allowed to follow our own judgment and feelings with regard to the choice of objects, and the mode wherein they are to be treated. In assuming this liberty, we must stand or fall, not by the opinion of any single person, but by the suffrage of the public in general; and in that respect we have not hitherto had reason to complain."

The new lives given in the present volume are those of Earl Barhurst, Andrew Baxter, Mary Beale, Dr. George Benson, George Berkely, Bishop of Cloyne in Ireland.—Juliana Berners.—Dr. William Berriman.—Charles Bertheau, Divine.—Thomas Birch.—Sir Richard Blackmore.—

Dr. Thomas Blackwell.—John Radclyffe Blake.—Henry Booth.—Earl of Warrington.—William Borlase.—Thomas Bott, Divine.—William Bowyer.—Mark Alexander Boyd.—John Boyle, Earl of Cork and Orrery.—Joseph Boyce, Divine.—Samuel Boyse.—Dr. James Bradley.—Sir Reginald Bray.—James Brindley.—Hugh Broughton, Divine.—William Browne.—Simon Browne, Divine.—Isaac Hawkins Browne.—John Browne.—George Buchanan.—And Eustace Budgell.

The life of the Earl of Cork and Orrery is given in the following words :

"BOYLE (John) Earl of Cork and Orrery, a nobleman who added fresh lustre to the name he bore, and the family from which he had the honour of being descended, was the only son and heir of Charles the fourth Earl of Orrery, by the Lady Elizabeth Cecil, daughter of John Earl of Exeter\*. He was born on the 2d of January, 1706-7, and put early under the tuition of Mr. Fenton, the author of *Mariamne*, and one of the coadjutors of Mr. Pope, in the translation of the *Odyssey*. By Mr. Fenton Lord Boyle was instructed in English; and carried through the Latin tongue, from the age of seven to thirteen. Between this amiable poet and his noble pupil a constant and free friendship subsisted; and his Lordship always spoke of him, after his decease, and often with tears, as 'one of the worthiest and modestest men that ever adorned the court of Apollo' †. After passing through Westminster school, Lord Boyle was admitted as a nobleman at Christ-Church, Oxford; of which college, as we have already seen, his father had been a distinguished ornament. One of his first poetical essays was the following answer to some verses by Mrs. Rowe, on an unsuccessful attempt to draw his picture :

'No "air of wit," no "beauteous grace I boast;"  
'My charms are native innocence at most.  
'Alike thy pencil and thy numbers charm,  
'Glad every eye, and every bosom warm!  
'Mature in years, if e'er I chance to tread,  
'Where vice triumphant rears aloft her head,  
'Ev'n there the paths of virtue I'll pursue,  
'And own my fair and kind director you ||.'

"When the Earl of Orrery was committed prisoner to the tower, on account of Lacy's plot, such was the filial piety of his son, that he earnestly entreated to be shut up with his noble father:

\* Life of the Earl of Cork and Orrery, in Mr. Duncombe's preface to his Lordship's letters from Italy, p. 1.

† Ibid, p. 2. His Lordship's own words in a manuscript letter.

|| Ib. Mrs. Rowe's Works, vol. i. p. 163.

but this indulgence was thought too considerable to be granted \*. Not long after Lord Boyle had completed the twenty-first year of his age, he married, on the 9th of May, 1728, Lady Harriet Hamilton, the third and youngest daughter of George Earl of Orkney †. Though this marriage had the entire approbation of Lord Orrery, it unfortunately happened that a dissension arose between the two Earls, which put the young couple into a very delicate and difficult situation. Lord Boyle maintained, at the same time, the tenderest affection for his most amiable and deserving wife, and the highest regard and attachment to his father. The Earl of Orrery, however, was too much irritated by the family quarrel to see at first his son's conduct in a proper point of light. But his excellent understanding could not fail in the end of getting the better of his prejudices. Such a father and such a son could not long be disunited. Accordingly, a reconciliation took place; and the little coldness which had subsisted between them served but the more to endear them to each other. The Earl of Orrery was so much pleased with Lord Boyle, that he could scarcely be easy without him; and indeed, when in town, they were seldom asunder §. It is to be lamented, that this happiness was rendered very transient by the unexpected death of Lord Orrery; and that the stroke was embittered by a circumstance peculiarly painful and affecting to his noble son and successor. The father, whilst under the impression of his dissension with the Earl of Orkney, had made a will, by which he had bequeathed to Christ-Church, Oxford, his valuable library, consisting of above ten thousand volumes, together with a very fine collection of mathematical instruments. The only exceptions in favour of Lord Boyle were the Journals of the House of Peers, and such books as related to the English history and constitution. The Earl of Orrery left besides, though he was greatly in debt, several considerable legacies to persons nowise related to him. Upon his reconciliation with his son, he determined to alter his will, and had even sent for his lawyer with that view, when the suddenness of his decease prevented the execution of his just and reasonable design ‡. The young Lord Orrery, with a true filial piety and generosity, instead of suffering his father's effects to be sold, took his debts upon himself, and fulfilled the bequests, by paying the legacies and sending the books and mathematical instruments within the limited time || to Christ Church. The loss, however of a parent, thus aggravated and embittered, left a deep impression upon his mind; and was suc-

\* Duncombe's Preface, *ubi supra*, page 4. Budgell's Memoirs of the Boyle family, p. 219.

† Collins's Peerage, vol. vii. p. 161. 4th edit.

§ Duncombe, *ubi supra*. Budgell, *ubi supra*, p. 251.—253.

‡ Duncombe and Budgell, as before.

|| He had been allowed three years to separate the books left to himself from those bequeathed to Christ Church.

ceeded by a fit of illness, which endangered his life, and obliged him to repair to Bath. Whilst he was in that city, he received a letter from a friend, with a copy of verses inclosed, exhorting him to dispel his grief by poetry, and to shew that Bath could inspire as well as Tunbridge; from which place he had written some humorous verses the year before. To this letter his Lordship returned the following answer:

- ‘ Nor Bath, nor Tunbridge, can my lays inspire,
- ‘ Nor radiant beauty make me strike the lyre:
- ‘ Far from the busy crowd I sit forlorn,
- ‘ And sigh in secret, and in silence mourn:
- ‘ Nor of my anguish ever find an end;
- ‘ I weep a father, but I’ve lost a friend \*.

In a few months Lord Orrery so far recovered his health and spirits, as to be able to attend his public duty as an English Baron. He took his seat in the House of Peers in the session of parliament which opened on the thirteenth of January, 1731-32, and soon distinguished himself by a speech in opposition to the ministry, against the mutiny-bill; the inconsistency of a standing army with the liberties of a free people being at that period the topic constantly insisted upon by the patriotic party. Though no notice is taken of his Lordship’s speech in *Timberland’s Debates*, it is certain that he acquired considerable credit on this occasion. Mr. Budgell, in the dedication to his *Memoirs of the family of the Boyles* (published in 1732) celebrates our noble Lord, as having displayed the united forces of reason and eloquence; † and Mr. Ford, in a letter to Dr. Swift, written in the same year, mentions with pleasure a character which the Dean had given of the Earl of Orrery, and says, that he was extremely applauded for a speech he made against the army-bill ‡. The approbation which his Lordship received, in this first exertion of his parliamentary talents, did not encourage him to become a public speaker. We meet with only another instance in which he took any active part in the debate; and that was on the 13th of February, 1733-4, in favour of the Duke of Marlborough’s bill, for preventing the officers of the land-forces from being deprived of their commissions, otherwise than by judgment of a court-martial, to be held for that purpose, or by address of either house of parliament ||. The delicacy of Lord Orrery’s health, his passion for private life, and the occasions he had of sometimes residing in Ireland, seem to have precluded him from a very constant and regular attendance in the English House of Peers.

\* Budgell’s *Memoirs*, p. 256, 257. Duncombe’s Preface, p. vii.

† P. xx.

‡ Swift’s works, vol. xxiii. p. 187. 24mo. edition. Duncombe, p. vii. viii.

|| *Timberland’s history and proceedings of the House of Lords*, vol. iv. p. 184. 190.

However,

However, he did not fail to go thither when he apprehended himself to be called to it by particular duty; and we find his name in a considerable number of the protests, which were so frequent in the grand opposition to Sir Robert Walpole's administration.

In the summer of 1732, the Earl of Orrery went over to Ireland to re-establish his affairs, which were much embarrassed by the villainy of his father's agent. As the family seat at Charleville had been burnt to the ground by a party of King James's army, in 1690, his Lordship resided sometimes with a friend at that place, and sometimes at Cork. Whilst he was in this city he met with a most severe affliction in the loss of his countess, who died on the 22d of August, 1732 \*. The character of this amiable lady has been drawn by Lord Orrery himself, in his *Observations on Pliny*:

' If purest virtue, sense refin'd in youth,  
' Religious wisdom, and a love of truth,  
' A mind that knew no thought ignobly mean,  
' A temper sweetly chearful, yet serene,  
' A breast that glow'd with those immortal fires  
' Which god-like charity alone inspires;  
' If these could lengthen fate's tremendous doom,  
' And snatch one moment from the gaping tomb,  
' Death had relenting thrown his dart aside,  
' And Harriet, Oh! my Harriet had not died †.'

' The Countess was interred with her ancestors at Taplow in Bucks; and Mr. S. Wesley, in a poem on her death, fully displayed her excellent qualities and virtues. Mr. Theobald did the same, in his dedication of Shakespeare's works to the Earl. The dedication, it seems, was originally intended for her Ladyship; and therefore Lord Orrery is represented as succeeding to it by the melancholy right of executorship. Mr. Theobald professes to have borrowed many hints from hearing his patron converse on Shakespeare; and adds, ' Your Lordship may reasonably deny the loss of the jewels which I have disparaged in the unartful setting ‡.' Such language, however, must be considered as partly complimentary; for for if the Earl of Orrery had contributed any material criticisms upon our great dramatic poet, they would undoubtedly have been distinctly specified. Some pathetic verses on the death of the Countess, dated Marston, Dec. 17, 1734, were addressed by his Lordship to Mrs. Rowe, who lived in his neighbourhood, and with whom he had an intimate friendship during the latter part of her life. How much this ingenious and excellent lady valued his esteem and regard, is evident from her observing, that ' his approbation would be her vanity and boast, if she could but persuade

\* Duncombe's preface, p. viii.

† Ibid. p. ix. Lord Orrery's *Pliny*, vol. ii. p. 183. 3d edit.

‡ Duncombe, *ubi supra*, p. ix. x. Mrs. Rowe's works, vol. i. p. 166.

herself

herself she deserved it \*. The house where she was born belonged to him; and he always passed by it, after her decease, with the utmost veneration. It appears from Mrs. Rowe's posthumous letter to his Lordship, that he had charged her with 'a message to his Henrietta, (Harriet), when she met her gentle spirit in the blissful regions †.

Whilst our noble Lord resided in Ireland, he commenced a friendship with Dean Swift, which produced also that of Mr. Pope. The Earl having sent a copy of verses to the Dean on his birthday, ‡ they were so pleasing to that celebrated genius, that he begged the author 'to accept his most humble thanks for the honour done him by so excellent a performance on so barren a subject.' 'In spite,' says the Dean, 'of those who love me not, it will be said in future ages, that one of Lord Orrery's first essays in poetry was these verses on Dr. Swift.'|| There are indeed several evidences in Pope's and Swift's letters of the sincere esteem they entertained for his Lordship. Mr. Pope having written about this time his epitaph on Mr. Gay, it gave occasion to the following lines by our noble author :

- 'Entomb'd with kings though Gay's cold ashes lie,
- 'A nobler monument thy strains supply.
- 'Thy matchless muse, still faithful to thy friend,
- 'By courts unaw'd, his virtues dares commend.
- 'Lamented Gay, forget thy treatment past,
- 'Look down, and see thy merit crown'd at last!
- 'A destiny more glorious who can hope,
- 'In life belov'd, in death bemoan'd by Pope §.

"In October, 1733, Lord Orrery returned to England; and, having now no attachment to London, he disposed of his house in Downing-street, Westminster, as likewise of his seat at Britwell near Windsor, and retired to his seat at Marston in Somersetshire. As this place had been much neglected by his ancestors, and was little more than a shell of a large old house, he amused himself in building offices, in fitting out and furnishing apartments, and laying out gardens and other plantations. Study and retirement being his principal pleasures, he took care to supply the loss he had sustained from his father's will, by furnishing his library anew with the best authors. In the summer of 1734, probably in his way to France; where he sometimes went, he visited the tomb of his ancestors, Roger Boyle, Esq; and Joan his wife, in Preston church, near Feverham. This monument, when the title of Earl of Cork

\* Letters by several eminent persons deceased, vol. ii. p. 67.

† Duncombe's preface, p. x. xi.

‡ Dated Dublin, Nov. 30, 1732.

|| Swift's works, vol. vii. p. 198, 199. Ditto, vol. xxiii. p. 192. Duncombe, *ubi supra*.

§ Duncombe, p. xii.



devolved upon him, he intended to have repaired, if his life had been prolonged \*. In the middle of the year 1735, we find him again in Ireland. On the 31st of October, in the same year, an amiable relation, and a most promising youth, Edmund, Duke of Buckingham, died at Rome; upon which melancholy event Lord Orrery paid a just tribute to the memory of the young nobleman, in an elegiac poem. It was printed in 1736, † and is one of the most pleasing specimens which our author hath afforded of his poetical abilities. In the winter of 1735-6, the Duke of Dorset being then Lord Lieutenant of Ireland, the Earl of Orrery was very obliging to him during the whole session, and neglected no opportunity of endeavouring to render his administration easy. If Dr. Swift is to be credited, Ireland was about that time in a wretched condition. As a proof of it, the Dean asserted, in a letter to Mr. Pope, that Lord Orrery had 3000 l. a year in the neighbourhood of Cork, and that more than three years rent was unpaid. ‡ In April 1737, his Lordship, who was then at Cork, earnestly pressed Dr. Swift to accompany him to England; but the Doctor, who never saw Marston, did not accept the invitation. Lord Orrery took over with him to Mr. Pope all the letters of that great poet to Swift which the Dean had preserved, or could find; and they were not more in number than twenty-five. About this time our noble author, that his sons might be educated under his own eye, and also have the benefit of attending Westminster school, took a small house in Duke-street, Westminster. On the 30th of June, 1738, the Earl of Orrery, after having been six years a widower, married in Ireland Mrs. Margaret Hamilton, only daughter and heiress of John Hamilton, Esq; of Caledon, in the county of Tyrone, grand-daughter of Dr. Dopping, Bishop of Meath, and niece of Dr. Dopping, Bishop of Ossory. Swift, in a letter to Miss Hamilton, on her intended nuptials, after pretending a prior claim, as she had made so many advances to him, and confessed 'herself to be nobody's goddess but his,' archly waves it, and politely 'permits Lord Orrery to make himself the happiest man in the world; as I know not, he adds, any lady in this kingdom of so good sense, or so many accomplishments.' He gives a great character of her, likewise, in his last printed letter to Mr. Pope ||. In this lady, the Earl of Orrery, with gratitude to heaven, acknowledged that the loss of his former Countess was repaired. § In 1739 he published a new edition, in two volumes octavo, of the dramatic works of his great grandfather. Though these volumes cannot be particularly valuable, they are become so

\* Duncombe, p. xiv. xv.

† For Brindley, in folio.

‡ Duncombe, p. xvii. Pope's works, vol. vi. p. 305. Edition of 1776, 12mo.

|| Duncombe's preface, p. xix.

§ Orrery's Pliny, vol. ii. p. 182.

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scarce that we were not able to procure them when we wished to see our author's opinion concerning his ancestor's poetry. In 1741 he published separately, in folio, 'the first Ode of the first Book of Horace imitated, and inscribed to the Earl of Chesterfield;' and 'Pyrrha: an Imitation of the fifth Ode of the first Book of Horace.\*' In the preface to the last, Lord Orrery characterises Dacier's and Sannadon's translations, and makes some observations on Horace, which shew, that he entered with great taste and spirit into the peculiar excellencies of that poet. Our ingenious nobleman, in 1742, gave to the public, in one volume folio, the State Letters of his great grandfather, the first Earl; to which were prefixed Morris's Memoirs of that eminent statesman. On the 25th of August, 1743, his Lordship was presented by the university of Oxford to the honorary degree of Doctor of Civil Law; and he was likewise a Fellow of the Royal Society. Lord Boyle, in 1746, being settled at Oxford, and Mr. Boyle in the college at Westminster, their father quitted London, and fixed his residence at Caledon in Ireland. During one of his occasional visits to England, after the publication of the second volume of the *Biographia Britannica*, he thanked Dr. Campbell, 'in the name of all the Boyles, for the honour he had done to them, and to his own judgment, by placing the family in such a light as to give a spirit of emulation to those who were hereafter to inherit the title.'† All who have read the five preceding articles, will be sensible that this was a just tribute of respect to that excellent biographer. Lord Orrery resided in Ireland, with very little intermission, from 1746 to 1750; happy in that domestic tranquillity, that studious retirement and inactivity from which, as he himself expressed it, he was scarcely ever drawn but with the utmost reluctance‡. 'Whenever, as he observed in a private letter, we step out of domestic life in search of felicity, we come back again, disappointed, tired, and chagrined. One day passed under our own roof, with our friends and our family, is worth a thousand in any other place. The noise and bustle, or, as they are foolishly called, the diversions of life, are despicable and tasteless when once we have experienced the real delight of a fire-side.'|| These sentiments, which do so much honour to the rectitude of his Lordship's understanding, and the goodness of his heart, reflect at the same time a just reproach on the absurd and criminal dissipation that prevails, for the most part, among persons of rank and fortune. During the Earl of Orrery's residence in Ireland, he employed his leisure in laying out gardens and plantations at Caledon, and in improving and adorning its fine situation. On his return to Mar-

\* These have been obligingly communicated to us by Isaac Reed, Esq.

† Duncombe, *ubi supra*, p. xx—xxi.

‡ Duncombe, *ubi supra*, p. xxii.

|| Duncombe, p. xxii. xxiii.

don, he continued his alterations and improvements in the house and gardens at that place, many of the plans for which were designed by Lord Boyle, who had a taste for architecture. In the mean while, the amusement of our noble author's winter evenings was his Translation of 'the Letters of Pliny the Younger, with Observations on each Letter, and an Essay on Pliny's life, addressed to Charles Lord Boyle.' The Essay is dated Leicester-Fields, January 27, 1750 1; and, together with the Translation, was published at London, in the following April, in two volumes quarto. This work met with so good a reception from the public, that three editions of it in octavo have since been printed. In the summer of the same year Lord Orrery addressed to his second son, Hamilton, a Series of Letters, containing 'Remarks on the Life and Writings of Dr. Swift, Dean of St. Patrick's, Dublin.\*' This performance, which is very entertaining, and went through five editions in little more than a year's time, gave occasion to many strictures and publications that will fall more properly under our notice when we come to the article of Swift. There too will be the fittest place for considering whether our noble author violated his friendship to the Dean, in fully representing the defects, as well as the excellencies of his character.

"On the 3d of December, 1753, by the death of Richard, the third Earl of Burlington, and fourth Earl of Cork, without issue male, Lord Orrery succeeded to that nobleman's Irish titles. These were, Earl of Cork, Viscount Dungarvan, and Lord Boyle, Baron of Youghall †. About this time Mr. Moore undertook the periodical publication called 'The World;' 'that bow of Ulysses,' says Mr. Duncombe, in which it was the fashion for men of rank and genius to try their strength.' Among the rest, our noble author contributed three papers, viz. No. 47. 68. 161. The two first are papers of some humour, intended to ridicule the practice of duelling, as it prevailed in the last age; and the third is a father's account of his son, whose weakness of temper was such, that he could not resist the temptation to indulgences for which, in himself, he had no inclination. The numbers 60 and 170, in the same collection, were written by Mr. Hamilton Boyle. The design of them is to expose the folly of giving vails to servants, and the absurdity of an ostentatious and ill-directed charity to public hospitals. These two papers, which are drawn up with vivacity, elegance, and humour, are a full proof that if this young nobleman's life had been continued, it would have been in his power to have added new literary honour to his illustrious name and family. The Earl of Cork was a contributor likewise to the 'Connoisseur,' carried on by Mr. Thornton and Mr. Colman. In the last number of this publication, G. K. which was his Lordship's signature, is distinguished by the ingenious authors as their

\* Duncombe, p. xxiii. xxiv.

† Collins's Peerage, vol. vii. p. 119. 145.

'earliest and most frequent correspondent;' 'and we are sorry,' they add, 'that he will not allow us to mention his name; since it would reflect as much credit on our work as we are sure will redound to it from his compositions.' His communications to the 'Connoisseur' were the most part of No. 14 and 17; the letter signed Goliath English, in No. 19; great part of No. 33 and 40; and the letters signed 'Reginald Fitzworm,' 'Michael Krawbridge,' 'Moses Orthodox,' and 'Thomas Vainall,' in No. 102, 107, 113, and 129. These papers are chiefly of the humorous kind; and they confirm, in no small degree, Mr. Duncombe's character of our author, that 'for humour, innocent humour, no one had a truer taste or better talent.'\* On the 20th of September, 1754, the Earl and Countess of Cork, with their daughter, Lady Lucy Boyle, began a tour to Italy. His Lordship's chief object was Florence, in which city and its neighbourhood he resided nearly a year. Whilst he was at that place, he presented to the Academy della Crusca, his friend Dr. Samuel Johnson's English Dictionary. Lord Cork's inveterate enemy the gout, introduced by a severe winter, overtook him even in Italy, and prevented his attendance on the exercises of the academy. He enjoyed at Florence a general esteem, and, by a free conversation with books and men, and the assistance of manuscripts, collected materials for the History of Tuscany, which he intended to write in a series of letters, twelve of which only he lived to finish.† In November, 1755, he arrived at Marston, having, in his return to England, on account of the commencement of the war with France, gone through Germany and part of Holland. The situation of public affairs in this country, at the beginning of the year 1757, being such as required, in our national councils, the utmost exertion of wisdom and integrity, one of Lord Cork's friends urged him, in an ode, of which the following lines are the conclusion, to exchange his retirement for a more active scene:

- 'To Laurestinum's groves retir'd,
- 'Your Pliny fled from care,
- 'Yet when his country's voice requir'd,
- 'He fill'd the Consul's chair.
- 'Then, like that Consul, lend your aid,
- 'To prop our tott'ring walls,
- 'For Rome demands you from the shade,
- 'And hoary Nerva calls.'

"When Dr. Swift's 'History of the four last Years of Queen Ann' appeared in 1758, and it was reported that our noble Lord had consented to the publication of that pernicious piece, he requested his friends to contradict the report. His opinion was, that

\* Duncombe's preface, *ubi supra*, p. xxv. xxvii. Connoisseur, vol. iv. p. 270, 6th edition.

† Letters from Italy, p. 180. Preface, p. xxvii. xxviii.

the more the work was examined, the less it would answer the end either of the author or of the publisher †. In that year, his Lordship sustained, by the death of his excellent Lady, Margaret, Countess of Cork and Orrery, the severest domestic affliction which could befall him. She departed this life, after a short illness, on the 24th of November, in lodgings at Knightsbridge, to which she had been removed, at her own request, a few days before, from a tender apprehension that her Lord would quit his house, just taken, in Marlborough-street, if she died there. This shock, however, he supported with the resignation becoming a man and a christian. We have already seen the high opinion which Dr. Swift entertained of her Ladyship. Mr. and Mrs. Griffiths, in a valuable collection, entitled, 'Letters between Henry and Frances,' have given the following most pleasing, and yet true character of the Countess. 'Her affability and unaffected manners, says Henry, not less than her food, which is little more than bread and pulse, milk and water, would besit a cabin; while her taste, spirit, and politeness, might become a palace.' Frances as justly observes, 'dignity without pride, good humour without folly, wit without satire, charity without ostentation, and philosophy with the extremest quickness of understanding and tenderness of heart, are all joined in the amiable composition of that unaffectedly good woman.\*' The Earl of Cork, in his distress, took refuge, like Pliny, in his studies, as the best retreat from grief, and published, in the beginning of the year 1759, in one volume octavo, from an original manuscript presented to him by a relation, ‡ 'Memoirs of the Life of Robert Cary, Earl of Monmouth.' Our author accompanied the memoirs with a preface, and explanatory notes, and prefixed a short but tender dedication to his youngest son, 'though last not least in love.' It is dated Marlborough-street, January 13, 1759, and signed, 'Now, alas! your only parent.' There is also, as a frontispiece, engraved from an old painting by Marc Garrard, 'the royal procession of Queen Elizabeth to visit her cousin german Henry Lord Hunston, Governor of Berwick.' A second edition of the memoirs appeared in 1760. || Mrs. Lennox was considerably indebted to Lord Cork, in her translation of Brumoy's Greek Theatre, published in 1759. The preface was written by him: and he also translated 'The Discourse upon the Theatre of the Greeks,' 'The Original of Tragedy,' and 'The Parallel of the Theatres.' On September the 16th, 1759, the Earl of Cork had the calamity of losing his eldest son, Charles, Lord Viscount Dungarvan. Though the declining state of health under which this young nobleman long laboured had prepared his family and friends for the stroke, yet it could not avoid being deeply felt

† Preface, p. xxix.

\* Preface, p. xxiv. xxv.

‡ Lady Elizabeth Spelman, daughter to the Earl of Middleton.

|| Duncombe's preface, *ubi supra*, p. xxx, xxxi.

by his affectionate father. The Earl survived the loss of his son about three years, during which he divided his time between his house in Great George-street, Westminster, and his seat in Somersetshire. An hereditary gout, which all his temperance could only parry, not subdue, put a comparatively early period to his earthly existence, at Marlton House, on the 16th of November, 1762, in the 56th year of his age. His remains were deposited near to those of his second lady, in the burial-place of his family in Frome church.\* By his first Countess his Lordship had three children, Charles, born January 27, 1728-9; Hamilton, born February 23, 1729-30; and Elizabeth, born May 7, 1731. Charles, Lord Viscount Dungarvan, died, as we have seen, before his father. He married, on the 4th of May, 1754, Miss Susannah Hoare, eldest daughter of Henry Hoare, Esq; of Stourhead, in Wiltshire, by whom he left one daughter. His relict was afterwards married to Thomas Lord Bruce, now Earl of Aylesbury. Hamilton, Lord Cork's second son, was matriculated at Oxford, on the 14th of June, 1748; and was admitted student of Christ Church in December following. On the 15th of May, 1755, he proceeded regularly to the degree of L. L. B. At his father's decease he succeeded him as Earl of Cork and Orrery. In 1763 he was created L. L. D. by diploma, and at the same time was appointed high steward of the university of Oxford, by the Earl of Litchfield, the chancellor. He continued student of Christ Church, on a faculty, till his death, which happened at Marlton House on the 17th of January, 1764. He died unmarried. The masterly manner in which he acted the part of Ignoramus, and spoke the epilogue, in the Dormitory at Westminster, in December, 1747, did great credit to his genius, and will long be remembered by his friends and contemporaries. Lady Elizabeth Boyle was married in March, 1750, to Thomas Worsley, Esq; afterwards Sir Thomas Worsley, Bart. by whose decease she hath become a widow. John Earl of Cork had, by his second lady, two children, Edmund, born November 21, 1742, and Lucy, born May 27, 1744. Edmund, on the death of his brother Hamilton, succeeded to the titles and estate of his family, and is the seventh Earl of Cork and Orrery. He married, on the 25th of August, 1764, Miss Anne Courtenay, one of the daughters and co-heirs of Kellond Courtenay, Esq; knight of the shire for the county of Huntingdon, by which lady his Lordship hath several children. Lady Lucy Boyle was married on July the 10th, 1765, to George Lord Viscount Torrington. †.

“The last work of the noble author who is the subject of the present article was posthumous. It is his ‘Letters from Italy,’ written in the years 1754 and 1755, to William Duncombe, Esq; and published in 1774, by the Rev. Mr. John Duncombe, who

\* Duncombe's preface, *ubi supra*, p. xxxi. xxxii.

† Duncombe's preface, *ubi supra*, p. xi. xxi. xxiii, xxiv. 25, xxx. xxxii, xxxiii.



well knew, and highly esteemed Lord Cork's talents and virtues. \* Mr. Duncombe hath prefixed a life of his Lordship, to which we have been principally indebted for being enabled to do justice to his memory; and with the conclusion of which we shall close our account of this ingenious, accomplished, and virtuous nobleman. The character of John Earl of Cork, as a writer and as a man, may partly be collected from his own works, and partly from the testimonies which have been given of him by some of the most distinguished among his contemporaries. I shall only beg leave to add, that in every domestic and social relation, in all the endearing connections of life, as a husband, a father, a friend, a master, he had few equals. The lustre which he received from rank and title, and from the personal merit of his family, he reflected back, unimpaired and undiminished; and though "the post of honour" which he chose and preferred was "a private station," though he was neither a statesman nor a soldier, like the first Lord Cork, the first Lord Orrery, and his own father; the rival of Palladio, like the late Lord Burlington; or the rival of Bacon, like Mr. Robert Boyle; yet in a general taste for literature, or, as they are commonly called, polite studies, he was by no means inferior to his ancestors. "Being much in the great world at the beginning of his life, he despised and detested it when he arrived at the years of reflection. His constitution was never strong, and he was very thankful that it was not so, as his health was a true and no very irksome excuse to avoid those scenes by which his body would have been hurt and his mind offended. He loved truth even to a degree of adoration. He was a real christian;" and as such "constantly hoped for a better life, there trusting to know the real causes of those effects which here struck him with wonder but not with doubt." † On the whole, it may be easy to trace, in several instances, a striking resemblance between him and his favourite Roman. Though they both had seats in the senates in their respective countries, the one by his employments, being a magistrate and a judge, and the other by birth a judge and a legislator, yet in privacy and retirement, at Tusculum and Marston, among their families, their books, and their friends, they passed their happiest hours. Irreproachable were their morals: for temperance in particular and sweetness of nature they were both distinguished. The early impression which was made on the mind of the nephew, by his uncle's catastrophe at Vesuvius, could not exceed the shock which the son received from his father's will. Fond as they both were of rural ease, for rural sports they had neither inclination nor leisure. In conjugal love they were both twice happy. Great as were the taste, the judgment, the virtue, and affection of Calpurnia, the late Countess of Cork was in every respect her equal. "Pliny treated his domestics as his

\* Duncombe's pref. p. xxxvii.

† His Lordship's own words, in several private letters.

" friends,

“ friends, and lamented their deaths as if he had been their parent.” \* No less exemplary as a master was the Earl of Cork; and even his domestics of the brute creation had their labours rewarded with tenderness, and their lives prolonged by attention. † For poetry, though few of Pliny’s verses are transmitted to us, they both had a talent. In familiar epistles they both excelled. ‡ Pliny, in some of his letters, is an historical writer; § he had been advised by many of his friends to write an history; and, according to Cassiodorus, he put the advice into execution. || Historical also are many of the following letters, § and if time had permitted the author to complete a work there mentioned, he would have been ranked by posterity among the best historians of Florence. To a taste for literature, and a thirst for knowledge, both the Roman and the Briton had, as it were, a kind of hereditary right: in particular Pliny the elder has been compared, as a philosopher, by Lord Cork himself, to his own great relation Mr. Robert Boyle. \*\* Equally happy were the consul and the peer in their private friendships. What Arria and Fannia were to the one, Mrs. Rowe, the British Philomela, was to the other. If Pliny had his Martial and Italicus, Lord Orrery had his Southerne and Fenton. And to complete the parallel, as Suetonius and Tacitus, the two best writers that Rome then produced, were the friends and correspondents of Pliny, his translator was no less fortunate in the friendship and correspondence of Swift and Pope. †

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*A Letter to the Patentees of Covent Garden Theatre.* 4to. 1s. Lambert.

A pitiful, pointless, and inefficacious effort, to lessen the generosity and humanity of Mr. Harris, for having lent Covent Garden theatre to Mr. Lee Lewes, for one night’s representation of the ingenious George Alexander Stevens’s Lecture on Heads. Perhaps this scurrilous attempt is intended as a signal for the pop-gun scribblers of the Haymarket theatre, to prepare themselves, in order to pester the town with endless and shameless puffs of the heroic deeds done, and to be done by their *great Apollo*, Coley.

\* Observations on Pliny, B. viii. Ep. 16.

† In particular a favourite horse, whose life was prolonged to the uncommon age of 34, and a favourite greyhound, who lived to the age of 14, have monumental inscriptions to their memory in the gardens at Marston.

‡ Observations on Pliny, B. iii. Ep. 9.

|| Essay on the Life of Pliny, p. lxxii.

§ The letters from Italy.

\*\* Observations on Pliny, B. vi. Ep. 16.

Emma Corbett; or, *The Miseries of Civil War. Founded on some recent Circumstances which happened in America. By the Author of the Pupil of Pleasure, Liberal Opinions, Shensstone Green, &c. &c.* In 3 vols. 12mo. Price 7s. 6d. Baldwin.

[Concluded from page 310.]

In conclusion of a performance which hath a kind of *magic* that *draws* up to its end, makes us (even after a third visit) quit the literary charm with reluctance, we offer a story, which, in point of pathos, invention and incident, is surpassed by few, if any, episodical narratives in the English language. But, that the fragment may *justify* this our *glow* of panegyric, we will present it to the criticism of the reader's head and heart, without mutilation or curtailings; and have no fears lest our praises should appear too ardent, provided the bottom be open to receive the tenderest impressions of sympathy, humanity and nature.

### *The Carbines.*

\* \* \* \* \*

"\*\*\*\*\* Oh for the history of that wound! said I, seeing a scar upon the cheek of the person appointed to shew me the hospital!—Oh for the history of that wound!

"Not worth the telling, answered the man, pointing to the stump of his left thigh, as to a more important subject of curiosity. He took me into a different quarter of the building, which presented the lodgings of those who were pensioners. In each was a small bed, a chair, and a table. The attendant's name was Julius Carbine.

At a door leading into one of the apartments he stopped; and then looked through an aperture, which commanded the room.

"The luckiest of all moments, said Julius—for brother Nestor will soon be at it, and it is a day of discipline. We will enter.

"Julius, said the owner of the apartment, as we entered, sit down with your company. The side of the bed was covered with a clean white cloth by a little girl who opened the door, and I had also a little girl with me and we all sat down. It was actually the brother, and not the brother *soldier* only, to whom Julius introduced us. In their appearance there was a fraternal similarity, not so much consisting in the features and limbs which remained, as in the misfortunes which had happened to those invisible parts which lay scattered in different quarters of the globe.

"Julius was the younger of the Carbines, and as he placed himself *side-ways* upon the bed, and desired Carbine the elder (whose name was Nestor) to suspend the attack—he told his story.

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C c c

"We

"We slept in the same cradle, and were nursed up for the service. Our little arms——"

"He flourished a stump which projected about four inches from the right shoulder——Our little arms——"

"But I have begun the matter wrong and prematurely, for before I relate the account which Carbine gave of himself, I should offer some description of his person, as well as that of his brother Nestor. It is the stump of Julius which reminds me of this.

"Carbine the elder was the remnant of a noble figure, who in the uprightness of his youth must have risen six feet from the earth perpendicularly. He had the marks of about seventy years wearing in his face—allowing for the natural vigour of his form, the invasions of incident, time, and profession. The present stoop in his shoulders was favourable to the height, or rather to the want of height in his apartment. It is not without just cause that I called Nestor a *remnant*. Nature originally mixed up in him her fairest proportions. At the time I saw him he was a capital figure reduced. For instance, if you looked him in the face, or, more properly to speak, in the residue of his face, you would perceive, in his left cheek, a deep scarification, which boasted no sort of rivalry with the glorious embrowning of the other that had received no injury. Though Nestor himself said, "the whole cheek, in comparison with the half cheek, looked like an errant poltroon." "It is a cheek," cried he, "which seems to have done no duty; now here," continued he, turning the other side to view with much triumph, "here are the signs of service."

"Both the Carbines, indeed, had *served* to some purpose. In point of honorary credentials there was little cause of jealousy. Nothing could be more equally divided than the mutual marks of brotherhood in bravery. Sorely battered were the outworks of both. It is worth while to observe how the matter was settled to their satisfaction and credit. The thigh of Julius became the victim of a parapet, but then Nestor was even with him when he had the honour to drop his left arm in the counterscrap. But as if fortune did not imagine an arm, and that a *left* arm, a sufficient equivalent to a whole thigh, amputated at one decisive whizz by a cannon ball, she deprived Nestor of his right foot, which was left at the bottom of an entrenchment in Flanders. The younger Carbine had the track of a musquet visible at the extremity of his neck, and the bullets with which that musket was charged slanted along the left jaw, carrying off some of the finest teeth in the world, and which, perhaps, are even yet to be seen in one of the fossés. To bring the military scale even, on the part of Julius, he has the good fortune to conceal under his hat (which upon account of that concealment he seldom wears) a respectable contusion, which beginning at the left ear, swept away not only the greatest part of that, but all that grew in its path, from one end to the other; which distinguishing stroke is in honour of the bastion. But Julius had his *unostentatious* wounds too: his shirt covering no less than six, inasmuch that his bosom was crossed this way and that, direct and

traverse

transverse, like a draught-board. I detected the flush of something like victory in the countenance of Julius, as he threw open his chitterlin, and opened his shirt collar under pretence of too much heat: but Carbine the elder checked his brother's ambition by barring his right arm to his shoulder, (or rather begging *me* to bare it) and there discovering a masked battery of blows, which were a fair match for those in the breast of Julius.

"Thus were the testimonies of their prowess participated; and if (said they) either of us could have boasted a less equal division, it would have been a blow too many for our friendship, and, perhaps, have bred ill blood betwixt us.

"Here the fragment is torn

\* \* \* \* \*

"\*\*\*\*\* the veteran Carbines, after having platooned and pioneered it for a number of years, in the cause of their country, found at length, they could keep the field no longer.

"They entered the Temple of Peace: but not quite on the footing of ordinary members. The senior Carbine privately enjoyed some small privileges, and the junior was in possession of the casualties, derivable from shewing the hospital to such as had the curiosity to survey it: and he hopped about with his *ruins* in a manner that engaged one's pity and admiration.

"A second rent in the fragment.

\* \* \* \* \*

"Now Nestor was a man of inalienable affections. They were not to be subdued. The military passion was by no means dead in his bosom. The heart of the soldier was still visible in his little bed-chamber. There were to be seen, suspended from the walls, the battered corslet that had covered his breast, and the firelock, whose iron mouth was almost worn out by the loadings. They were brightly burnished, and the nicest care taken to clean them weekly.

"But this was nothing. The practical part of a soldier's discipline did Nestor carry on in a room of forty inches diameter.

"No sooner were we all seated by the side of the bed, than a singular ceremony began. He had six sons, all little, all living for their country, and in secret training for the battle under their father. It was his custom, thrice in the week, to turn the key upon all the pensioners but his brother, and instruct his family in the art of war. Poor as he was, he had actually been at the cost of equipping them; had fitted up for them something that resembled a uniform, and, in miniature accoutrements, presented them with the sword, the musket, and the bayonet.

"The soldier's science was taught them by the veteran. One branch or another of the art military was the subject of every day. The sons of Nestor Carbine knew not the enervating luxuries of artificial heat: they thawed the severity of the seasons with nobler fires. Their education was wholly martial. At night they listened to

to the lecture, and their swords were drawn forth to practise what they had heard in the morn. They engaged their strengthening arms in the *mock* fight, that they might be prepared for the *real* one. It was now the evening of the ravelin, then of the flanking, now of the fortification, then of the fossé; now of the half-moon, then of the epaulment; now of the saps, and then of the ambuscade; now of the horn-works, and then of the bastion; now of the gabion, and then again of the mines, the parapet, the battery, or the tenaille.

"They had just began an engagement as we entered the room.

"It will be best related before the younger Carbine tells his story, let him therefore repose a little longer upon the bed.

"The stripling troops were drawn up three deep in the center of the room, and the object of attack was a large deal trunk set upright betwixt the contending parties. One side were to oppose and one to defend. The father was commander, and in good time came the brother, who instead of reposing on the bed, as above-mentioned, sprung up with surprising agility, and hopped away to head the adverse party, making a kind of warlike music with a little drum tattoo'd by the timber instrument that served him for an arm. Nestor, meantime, assumed a whistle which served for a clarionet.

"The engagement was carried on in the exactest military order; they advanced, they retreated, they rallied, and they came on again. Every little heart panted with ambition, every eye sparkled with expectation of victory. The mimic ardour soon became real, and the two generals were themselves wrought up into a serious sensation. Julius shouted, and Nestor encouraged. But, presently, the aspect of the battle altered, for one of the *besiegers*, (a boy of uncommon bravery) took one of the *besieged* prisoner. The conqueror flourished his little foil, but the captive shed tears of slavery and sorrow. The general on the worsted side affected to be dismayed. His opponent, spirited up his army, pursued his victory, took a *second* of the enemy prisoner, and the town (that is, the *box*) was taken.

"A shout of joy was heard on one side, while the poor remains of the conquered troops fled to a corner that was the interior encampment behind the bed. Julius beat the dead march with his wooden drumstick: but Nestor and his troops, having burst the city gates, (that is, the *box lid*) proceeded to plunder. It contained all the magazines of the enemy, consisting of new foils, martial caps, belts, wooden bayonets, confections and fruits. These were the prizes of conquest. They were all fairly won, and divided amongst the victors according to seniority. The little girl, who had sat on the bed, now sprung up, took a small ozier basket from a hook, and strewed flowers in the path of the victorious, singing a song of triumph as they marched round the room. The ceremonies, however, being over, both parties came forward, and shook hands very heartily in token of good will, and then the affair ended with "God save great George our King" and a general huzza.

\* \* \* \*



\* \* \* \* \*

"—Our little arms, continued Julius (whom I will interrupt no more) were nursed into early vigour for the field: for our father, whose bones—

"May every Saint bless them, said Nestor!  
—have been reposing more than half a century, in different parts of Flanders and Germany, struck first into that mode of training which my brother has adopted. Other people's children have playthings given them, because, forsooth, they whimper for them; but we were never allowed so much as a hoop or a top till we gained it by victory. We knew the difficulty of obtaining the prize, and valued it the more; and thus were fitted for deeds of hardihood, ere other infants had an idea of glory.

"Poor creatures! said Nestor's second son scornfully.

"We could vault upon the steeds of the menage before they could keep the saddle of their wooden ponies. Ripe for practice, we were sent forth, at an early age, to the field, and both of us entered as volunteers in the service of our country.

We did so, said Nestor.

"Nature—for which, stump as I am, I still thank her—gave us no bad forms; and though we took the field with faces as effeminate as that of our mother [You was reckoned the very model of her, you know, Nestor]—yet the first campaign left us no room to blush upon that score. Our virgin engagement happened in the hottest glow of the summer, and we were soon rid of a delicacy which is inglorious on the front of a soldier. Oh with what pleasure did we contemplate the alterations at our return!

I remember it, said Nestor, smiling.

The traits of the mother were quite worn out by the weather. In every lineament there was seasoning. The sun had written hero in our countenances, and we rejoiced in the dignity of the tan.

But mark the joke, sir; a fantastical pair of wenches pretended to love us, in our fair-weather suit of features, before we made the first fally, that is, before we were *worth* loving; but took it into their heads to quarrel with our appearance the very moment we returned. They wanted still to see the red and white of the *woman*, and so took to themselves new paramours.—The ades gave us up, sir, for a couple of fellows who would shudder at the patter of a hail-storm.

"So much the better, said Nestor. We have had the satisfaction to see one of the rascals hanged for sheep-stealing, and the other you know is to be put into the pillory this day se'ennight.

"And I'll be prepared for him, I warrant ye, exclaimed one of the boys.

"No, child, said Nestor: he is no mark for the son of a soldier.

"After this, sir, we had no lazy periods of peace. Some part or another of Europe was continually beating the drum or found-  
ing

ing the trumpet in the ear of England. It was our duty to go forth in her defence.

"Father, said the eldest of the boys, when is it likely we shall have a war?"

"My brother, sir,—continued Carbine, who was not put out by any family remarks) —my brother, sir, had the honour of the first misfortune.

"You do not call it by a right name, said Nestor.

"He triumphed in the first testimony of the warrior.

"I am an elder brother, said Nestor, and the first blow was my birth-right.

"But I was soon even with him: for, towards the close of the campaign, a random shot—when I was thinking of nothing less, gave the four fingers of my left hand to the enemy. In that condition we entered into winter-quarters.

"But no sooner was my brother cured of the wound in his face—

"You may see the mark of it here, sir, said Nestor.

"—in his face, than he received one much deeper in his heart!

"In his *heart*, cried the youngest of the six sons, clapping his hand on his father's side?—why, you joke: here it is alive and merry now. I can feel it beat.

"God keep it so, answered the eldest. It will be a fore day for us when that stops, I promise thee.

"Give me thy hand, Ferdinand, said Nestor: and, brother, do you go on with your story; for it entertains the gentleman and his little daughter, and I like to hear it. You are always good at a story from a child. Go on.

"—would you believe it sir, that a fellow so sliced should have the impudence to attack one of the prettiest girls in England?

"In the *world*, you might have said, cried Nestor, shaking his knee.

"—like a brave boy of the blade, he pushed his point right on, turned his *worst* side to the wench, and insisted upon her taking the scars as a recommendation.

"Why they *were* so, said Nestor, holding his knee still while he spoke.

"—in this manner he continued to batter the citadel which trembled in the bosom of the poor girl, and in less than a month (no time at all for such a siege) he entered the fair castle of her affections in triumph.

"By the blood that I have shed, sir, said Nestor, and by the drops which *yet* flow in my body, Frances was the best and bravest wench that ever lay by the side of a soldier.

"Nestor, said Julius, hold your tongue.—His limbs, sir, were almost constantly on the move. War carried them away. What of that? His joke was ready. Never mind, Frances, (would he say to his wife) I am the winner yet. Fear nothing. Were I reduced to my trunk, I should flourish still, my girl. A soldier, whose

whose children have blood in their veins, is invulnerable. He is immortal in his sons.

"Let us *engage*, father! said one of the boys eagerly, as he brandished his foil.

"Thus would my brother heal up the wounds of the war: but be that as it may, wounds are but sorry things in a family. Often has my brother disputed with me on this subject. "Julius, (would he say) thou art but half a loyal subject still—*thou* givest to thy country the services only of an individual, while *I* furnish it with the force of a whole family. As an *individual*, thou must soon die; but hadst thou taken care to *multiply* thyself as I have done, thou mightest well expect to live and conquer these thousand years. Brother, brother, it is a false notion; a soldier ought of all men in his Majesty's dominions the soonest to marry: he ought indeed." Notwithstanding this, sir, I could never be prevailed upon. No, though an honest girl offered to sling my knapsack across her shoulder after the loss of my thigh. To confess the plain truth to you, I did not like certain ceremonies bewixt my brother and sister at their partings. Frances indeed wept but little, but in my opinion she *looked* a much deeper sorrow than is to be expressed by a pair of wet eyes.

"Nestor hemm'd violently.

"And as to my brother, though he cocked his hat fiercely—pretended to have caught cold—rubbed up his accoutrements, and blustered mightily, he never was steadily himself—and how the devil *should* he be—for a week after. These things, sir, are against the grain. The brush of a bullet is nothing at all: it may take off your head, or it may only take off your hat: either way, no great matter—but the cries of a woman—the piercing agonies of a wife to come across one's thoughts in the last moments—no, sir—no, damn it—there is no bearing that—I will live and die a bachelor!

"But this is not the worst, sir. *Death* sometimes comes at the bottom of the account to *unsoldier* a man. He knocked at brother Nestor's door, and carried Frances away while she was nursing him of a fever, into which he was thrown by the pain of a wound. Zounds! that was a terrible day, Nestor, was it not?

"Terrible! said Nestor, turning his head from the company.

"She died suddenly. Courage, said I, brother. He waved his hand and spoke not. Brother, said I, have courage. "Fool, replied he, in a passion—(if he had called me so in cold blood I would have had him out—Fool, said he, (in a way that one could not but forgive him, stamping his foot on the ground at the same time) am I, thinkest thou, before GOD ALMIGHTY or the enemy? What has courage to do before HIM? thou shouldst tell me to be *patient*. I said no more: for the poor Frances lay dead before his eyes; and there being but one bed of any size, the living and the dead lay together.

"Child, (said Nestor to the little girl, his daughter, who was sobbing at the side of the bed, with her apron thrown over her eyes)—come hither. Thou art *like* thy mother—kiss me.

Nestor (continued Julius) tied the crape round his arm, and his soul was in mourning. He gave Frances to the earth. Decency—

“Go no farther, said Nestor.

“Decency required my attendance, Sir. My poor Carbine shed then the first tears that I ever saw upon his cheek. Oh! he was melted down into something softer than his mother. He wanted to prevent the man from striking the nails into the coffin.

“Julius, GO NO FARTHER, I say, (cried Nestor) pressing his daughter close to his breast.

“I wish my uncle would hold his tongue, said one of the boys.

“He opened the closed lid, and peeped in, (continued Julius.) He cast a lingering look into the grave. He drew his hand gently over the coffin as the sexton was beginning to lower it. He knelt down to see that it was put *softly* into the ground. He let it go, and said he was perfectly resigned; then came away, and then returned, then went off a second time, and sought the grave again, wringing his hand, and declaring he was perfectly resigned all the time—

Wilt *kill* me, Julius? said Nestor; stop, I say!

“—in short sir, he—he—he—did so many things upon that occasion, that, surely, if a man has any love for a woman, he ought to be a bachelor.

“[The fragment is here defaced, and illegible for some pages.]

\* \* \* \* \*

“\*\*\*\* after the engagement, the solemn thoughts again came on. Julius rubbed his face twice or thrice along the pillow, and declared that while the wind continued in that quarter, his old aches would twinge him a little.

“And in this hospital, sir, we are now laid up for life, said Julius.

“He rubbed his face again upon the pillow. Well, said he rising, every dog has his day!

“Upon this Nestor began to whistle:—not one of those tunes, which arise from vacancy, but a whistle truly contemplative; it was more slow and pensive as he proceeded, and in its closing cadence, a tear started from his eye. Streaming almost to the borders of the upper lip, it settled there, and though as he waved his head backwards and forwards, it trembled upon the edge of his cheek, it did not fall.

“When he had opened the door, I stole an opportunity to put something into his hand.

“He took it as money ought to be taken by a brave or worthy man who wants assistance, and sees no shame in receiving it. A sober smile came into his countenance: but the TEAR continued.

“His daughter’s hand was still closed in his; but she looked at the tear, and was taking out her handkerchief.

“Let it alone, my dear, said Nestor. IT IS YOUR MOTHER’S.

“How

"How are the Carbines to be envied, said I, when we were stepping into the street!

"You flatter us, replied Nestor, bowing gently.

"I went two paces, and turned back.

"The tear had verged off, possibly while he was bowing.

"It had got upon *my* little girl's face; and there it hung like a dew drop from a rose-bud.

"Good God, said I, how rapid an exchange!

"In saying this I found it had vanished from the cheek of my daughter, in the time that I was making the exclamation!

"Alas, it is *quite* gone then! said I.

"No! upon lifting my hand to my face sometime after, I found the precious offering of sympathy had changed a *third* time its residence, and was trembling on my *own* cheek. I blessed it, and

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*Letters and Papers on Agriculture, Planting, &c. Selected from the Correspondence-Book of the Society instituted at Bath, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce, within the Counties of Somerset, Wilts, Gloucester, and Dorset, and the City and County of Bristol. To which is added, an Appendix, containing a Proposal for the further Improvement of Agriculture; by a Member of the Society; and a Trans-lation of Mons. Hirzel's Letter to Dr. Tissot, in Answer to Mons. Linguet's Treatise on Bread-Corn and Bread; by another Member of the Society. 8vo. Dilly.*

[Continued from our last.]

Agreeable to the promise we last month gave our country readers, to take an opportunity to extract from this collection, such papers as might appear calculated to promote the useful study of agriculture, we lay before them the following papers relative thereto.

"General Rules for the Improvement of Lands, by Claying and Marling, as practised by us.

"1. Lands that have been many years in plough tilth, and are become foul, may be made clean by summer-tilth. When this is done, lay on from sixty to eighty tons of clay, or from twenty to thirty tons of marle, per acre. Work it well into the lands, and then sow turnips as before directed. Feed the turnips off, or at least half: by the treading of the cattle and their manure, the clay will incorporate and work more kindly with the soil. The spring following sow it with barley.

"To clay upon a clover-stubble before the wheat is sown, is a

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very

very good method,—it will be fit for a summer-tilth the next year.

“ 2. To improve waste or heath-lands, clay or marle on the flag, from thirty to forty loads of marle, or one hundred and twenty tons of clay, per acre. Turn it in with a good whelming-plough, a moderate depth, in the beginning of February; the sooner the better. If the soil be red and sandy, sow it with white oats. If a black gravelly soil, sow black oats in the middle of March, four bushels per acre; if the season prove moist, they will produce three quarters per acre. As soon as the crop is off, sow six pecks of rye per acre, on one ploughing; this will make excellent sheep-feed, and expose the clay to the winter frosts: then summer-tilth for turnips; feed them off in March with sheep, or other beasts. Such manuring is best for such lands.

If it is a kind loamy soil, sow barley; if a black gravel, oats. Experience teaches knowledge. Try a lay of clover with the following mixture, viz. clover-seed and black and white nonsuch. If the lay takes, set red wheat upon it—such lands sometimes produce three quarters per acre. When they begin to wear out, improve them by the following method:—lay them down with such grass-seeds as shall be thought most proper, and let them rest for three or four years till they become a flag.

“ Another method of improving such lands is, to lay them by against winter in round ridges, four furrows on a ridge. Early in the spring, or sooner if the season will admit, turn it back, and make an early summer tilth,—then sow it with buck-wheat, six pecks per acre, and let clover follow, as above directed. Forbear feeding it in the spring, as such land will not bear treading.

“ It will answer to lay it down with any kind of grass-seeds in the above method, and for a longer time. Let the land be well drained, for wherever the water stands, the clover will decay. Sow buck-wheat the latter end of May; it will produce three quarters per acre.

“ On strong rich lands, clover-lays with nonsuch, or any strong flag, set wheat, as it will answer far better than sowing it broadcast. Three pecks per acre, set in two rows on each flag, is sufficient. Strike it over with a light harrow bushed. The saving of seed more than pays the planting when wheat is only five shillings the bushel; the price of planting, eight shillings per acre. Small tick beans, seven shillings per acre planting, hoeing six shillings; produce three quarters and a half to four quarts per acre; Windsor ticks, seven shillings planting, six shillings hoeing; produce four to five quarters, per acre.”

On the use and effects of marle in Norfolk, a gentleman farmer, in that county, has sent the following letter.

“ Gentlemen,

“ IN answer to your enquiries respecting the use of marle in this county, our farmers seldom lay it on pasture, but constantly on arable land, from thirty to eighty, and in some instances to one hundred loads per acre. By a load, I mean as much as a cart and  
three



three horses can draw. They prefer laying it on a clover and ray-grass, or a ray-grass stubble, or layer alone, a year before it is ploughed in. By this means, it is more intimately mixed with the upper part of the soil, and will not be so soon buried by the plough as when laid on and turned in immediately.

"The marle mostly found with us is, a white pure calcareous substance like chalk, but fat and unctuous. When it is met with of any other colour, our farmers will scarcely be persuaded it can be marle. This I experienced a few years since, upon discovering in my park a fine light-brown, or rather dove-coloured marle, with other property like the white.

"The effect of marle has been very great indeed in this county, having advanced the rent of lands upon which it has been laid, in some instances, from half a crown to ten shillings an acre and upwards. This improvement has been chiefly made on light sandy soils; but marle has been found beneficial on all soils. The general opinion with us is, that it not only gives tenacity to the soil, but acts also as a manure by virtue of its salts. Our farmers, after the first dressing of marle alone, mix it with dung or compost, and think it much improved thereby.

"When I say *our* farmers, I mean the Norfolk farmers, for I do not know that there is one marle-pit within two or three miles of me; or that any marle has been discovered within that distance, except what I mentioned to have found in my own park, which was applied wholly on the grass thereof, being no more than what was dug out of a fosse I was making.

"Our use of lime is trivial; and no great benefit has been found to result from it here: but this is entirely owing to its having been used in such small proportions as could not possibly have much effect. This, however, is no argument against the use of lime: by a like management, dung, or any other manure, would prove equally useless.

"Your idea of the turnip husbandry is perfectly just; but an effectual method to prevent the ravages of the fly remains, and I fear will still remain, a desideratum in husbandry.

"One observation, made by our farmers, I have generally found to be just; to wit, that the mischief is greatest in the midst of the land; and have frequently found, that when every other part of the crop was destroyed, two or three ridges next the hedges have escaped all injury. This, with some other particulars, carefully attended to, may, hereafter, lead to some method of preventing the evil.

I am, &c.

"*Mode of Farming pursued by a Member of the Bath Agriculture Society.*

"Gentlemen,

"When I took my farm, which consisted of 115 acres, I found the arable undone by improper tillage, and the meadows worn out

D d d 2

for

for want of manure. I will describe the farm as nearly as I can. The soil in general is composed differently, of mould, sand, gravel, and here and there clay. The farmer I succeeded was a sloven in the abstract, and so bad a ploughman, that he never cross-ploughed his land through incapability. It was an opinion of mine, that the sooner I got my land in order the better; and that the first expence would be lightest.

"No. I. was a field lying near the house, tolerably clean and not wanting dung, found in a barley-stubble without clover; this I planted with pease, and giving it a dressing of dung, I had a good crop. This was in the year 1775, and the succeeding year I had a good crop of wheat, not indeed equal to my improved land, but little less than three quarters per acre. The year following the wheat, I summer-fallowed and turniped it,—the course I afterwards invariably pursued. The soil was gravelly with some depth of mould.

"No. II. was a coarse unkind piece of land, of a soil neither clayey or gravelly, but something between both, and which my men called chisley. This had been cropped with oats, and a very indifferent crop indeed; I dunged it in the spring, and planted potatoes on half, and sowed vetches on the other half; the crops of both were equal to my expectation, but the greatest advantage was the benefit the land received from the potatoes, by which it was mellowed so surprizingly, that I was resolved, contrary to my first intention, to sow the field with wheat, which yielded me only four sack per acre.

"No. III. had borne wheat, but the stubble was ploughed up for turnips, which afforded a little sheep-feed, though not worth the expence. This was a good piece of land, tolerably clean, but wanted rest. The spring turning out favourable. I altered my intention, which was to have fallowed and sown it with turnips, and therefore sowed it with barley at five ploughings; with the barley, three bushels per acre, I sowed a bushel of rye grass, 6 lb. of Dutch clover, and 6 lb. of black grass, without any broad clover; not that I know it to be a good method, but that I wished to lay it down for some years, being handy for feeding. The barley yielded me about  $3\frac{1}{2}$  quarters acre. As soon as the barley was off, I dressed this field with chalk and compost of dung and earth separatel, the chalk about eight waggon-loads per acre, and the compost about 12 cart-loads; I had the year following a most excellent sward of grass.

"No. IV. had been cropped with beans. This I sowed with wheat at three ploughings. After the wheat I had it tilled and dunged for summer vetches, of which I had a most noble crop, when the vetches were off, I had it ploughed three times and sowed with wheat.

"No. V. a tower-ley, I sowed with wheat at one ploughing; it was very foul, and produced only about three sacks per acre. The year following it was turniped.

"No. VI. was a rowetty coarse piece of pasture, that had not been ploughed for some years. Here I sowed black oats; the produce

duce was three quarters and a half per acre; the next year it was summer fallowed and sown with turnips.

"No. VII. a mixture of sandy and gravelly soil, was from a wheat stubble summer-fallowed, well dunged, and sown with turnips, as was also

"No. VIII. which was drained and chalked. The turnips on both were remarkably good. No. VII. was the next year turned into a garden, and bore very large crops of potatoes, Windsor beans, carrots, cabbages, and parsnips, but a very few onions, which I apprehend was as much owing to want of care as any thing else; among the beans I tried some turnips, but they were not good, being in general worm-eaten, and sticky or stringy.

"No. IX. part of which was an orchard, was also in grass: this I dunged well, and planted with beans, thinking to summer-fallow for turnips the next year, but in this I altered my mind, and sowed winter vetches, which answered most incomparably well cut for horses, and for feeding the fows and pigs. The beans produced rather more than four quarters per acre: they were hoed three times, which did them great good, but destroyed no couch. After the vetches, I summer-fallowed for turnips.

No. X. Was a meadow, which had been strangely neglected; a brook ran through it, and frequently overflowing, had given nurture to abundance of rushes. I ordered water furrows to be cut, sufficient to carry off all wet, and spread over the whole meadow wood ashes brought dry from a lime and brick-kiln to the quantity of forty bushels per acre; I kept it close fed that summer instead of mowing it: in the winter, a little before Christmas, I dressed it well with dung, and the produce of grass answered well the expence; I cut full two tons per acre of excellent grass free from rushes.

"My aim was to bring all my land as soon as possible to bear turnips, which I consider as the foundation of good husbandry, in the following order: Turnips, barley, clover, and wheat, and this succession invariable. After I had got my land in order, for which I spared no expence, my crop was large, five quarters of barley, and from eight to ten sacks of wheat in general. I made it a rule always to manure my clover as soon after the barley was off as I could; and this dressing was of the best materials I could collect, with stable dung if I could get it. But to proceed in my story with the rest of my farm! for I have only yet mentioned fifty-two acres.

"No. XI. had borne a second crop of oats self-sown: this, to be sure, must be summer-fallowed. I had it ploughed six times, and manured with twelve good waggon-loads of stable dung well rotted to an acre, but being stoney land, I sowed it with wheat instead of turnips, and yet the produce was not more than three quarters per acre. I think, from the experience I have had, that the dung is not of very essential service when applied for a crop of corn, but to turnips, pulse, grass, or vetches, it is of the utmost importance; and

and, after these crops, will wonderfully assist the corn crops, as barley after turnips, and wheat after pease, vetches, or clover.

" No. XII. was a clover-lay, which, not having been dressed for grass, I manured for wheat, but the produce was very small, not more than three sacks and a half to an acre; this was turniped after the wheat.

" No. XIII. XIV. and XV. I summer-fallowed, well dunged, and sowed with turnips; these were a light lively land, capable of being worked after a month's rain, and yet not burning. The turnips were remarkably good, the barley five quarters per acre. As soon as the barley was off, the clover was dunged; and the produce of the clover, at two cuttings, three tons and a half per acre. The wheat was sown at one ploughing, two bushels per acre, and the produce full nine sacks and two bushels upon the average.

" No. XVI. was a barley stubble, with a good plant of clover. I dressed the clover well, and mowed near two tons at two crops, and sowed the land with wheat. In the spring the wheat was very thin and worm-eaten. I srewed some foot over the parts that were injured, which stopped the further progress of the worm; and the land being in good heart; from the dung I had put on the clover, the wheat tillered amazingly, and produced, totally unexpected by me, three quarters and a half per acre. However a spring cleaning of foul land for barley may answer for that crop and the crop of grass, yet when the land comes to be sown with wheat afterwards, the couch will almost get the better of the wheat, and inevitably do it considerable damage; of this I had an instance in No. XVII. which was a clover-stubble left after barley, where great pains had been taken to clean the land and rid it of couch; but the land, when turned up and sown with wheat, was so foul, that the crop hardly paid the expences, and I repented I did not summer-fallow and sow it with turnips out of the clover.

" No. XVIII. I sowed after pease with white oats and clover, but the clover did not take kindly; and as the oats were got off pretty soon, my man advised me to sow it with wheat; accordingly I had it ploughed four times, and got out all the clutter of couch, weeds, &c. that we could; after that I dunged and sowed it with wheat: the crop was not very much amiss, though not equal to what I expected, and I might better have turniped it at once.

" No. XIX. was wheat stubble, which I summer-fallowed and sowed with turnips.

" Thus I have given the method of farming I pursued in Berkshire without imposition or exaggeration.

No.	Soil.	Acres.	1775	1776	1777	1778
1.	Gravelly mould	6	Pease	Wheat	Turnips	Barley
2.	Gravel and clay	6	Potatoes and Vetch	Wheat	Turnips	Barley
3.	Deep loamy mould	4	Barley	Grass	Dirto	Ditto
4.	Stiff soil	5	Wheat	Vetches	Wheat	Turnips
5.	Mellow loam	4	Wheat	Turnips	Barley	Clover
6.	Sandy loam	4	Oats	Turnips	Barley	Clover
						7. Sandy

No.	Soil.	Acres.	1775	1776	1777	1778
7.	Sandy & gravelly soil	4	Turnips	Potatoes, &c.	Wheat	Turnips
8.	Ditto	6	Turnips	Barley	Grass	Ditto
9.	Mellow loam	3	Beans	Vetches	Turnips	Barley
10.	Meadow	10				
11.	Strong clayey soil	5	Summer fallow	Wheat	Beans	Turnips
12.	Still clayey gravel	5	Wheat	Turnips	Barley	Grass
13, 14, 15.	Sand loam	12	Turnips	Barley	Clover	Wheat
16.	Ditto	4	Wheat	Turnips	Barley	Clover
17.	Sandy & gravelly loam	5	Wheat	Turnips	Barley	Clover
18.	Gravelly soil	6	Wheat Oats	Wheat	Turnips	Barley
19.	Sandy & gravelly loam	10	Turnips	Barley	Clover	Wheat
20, 21.	Meadow	16				

" By this mode of farming, I had only nine acres of wheat in the year 1777; a considerable less quantity than any other year. But in general, I wished to have the farm as equally divided as possible into the several crops of turnips, beans, clover, and wheat.

T. L.

To these letters and papers are added, as the title-page denotes, a proposal for the further improvement of agriculture: and a translation of Monsr. Hirzel's Letter to Dr. Tissot. With an extract from the former we shall conclude this article.

" Premiums have a tendency to excite a spirit of emulation and industry to increase the produce of the earth, according to the different mode to which any district or county hath been accustomed; but a common farmer, should he become a candidate, will have no more chance of succeeding against persons of a liberal and extensive acquaintance with the principles and practice of Agriculture, than any one of his draft horses could have in attempting to keep pace with his landlord's hunter.

" Can the bare donation of premiums give instruction to the mind? Ought not this to be communicated in youth, when the disposition is docile! Enlarge the views, by cultivating the understandings of young persons while they are most susceptible of impressions and free from prejudices, and they will be continually increasing in knowledge as they grow in years; but if the mind be not improved early, the consequence will be, in general, (for the exceptions are but very few) that they will pertinaciously adhere to old customs, however absurd.

" Whoever hath been much conversant with the common farmers, (and it is by *them chiefly* that our lands are cultivated) must have observed that they generally associate together, communicate their ideas to each other in their own way, gain no more information from one another, than the knowledge, each hath obtained, can bestow, and that their observations are founded on *their own customs* in the country where they reside. They are a class of people *sui generis*, and stand at a distance, as it were, from a man of learning; and unless he can make himself very familiar with them, and converse in their own style; it is most probable, that they will either entirely mistake his meaning, or inwardly sneer at some expressions which they do not understand; and thus go away unimproved

proved as they came, or resolved not to follow his advice: Of great importance, therefore, is education, to extend and call forth the powers of the mind, and to render it ductile and teachable!

"Therefore, until Agriculture is erected on this enlarged basis, will it not continue a vague and absurd study in itself, and remain far short of that degree of perfection, which our public-spirited and useful Societies would wish to see it attain?

"If Agriculture is to be improved by learning, why should not this class of people, the Farmers, be better educated? They are capable of improvement. Let them be well instructed; and improvements in husbandry will soon make their way into every village, perhaps without much assistance from premiums. However, when instruction is stimulated by premiums, the great end, I trust, will be still more effectually answered.

"Every one who reflects justly must be sensible, that it is with Agriculture as with Physics. While facts and experiments are producing and increasing the best knowledge, it is necessary that those who may hereafter engage in either of the professions, be instructed in the first principles of the one, and the practice of the other.

"Agriculture is a science as well as an art; and some general scientific knowledge is requisite before that art can be practised with any rational hope of full success; unless quacks may be allowed to perform perfectly well in Agriculture, although they are continually breaking the sixth commandment in physics.

"Mr. Young, indeed, observes, that 'experience is an admirable foundation for any kind of structure; but in Agriculture the must be the structure itself, not the foundation.'\*

"But I would have taken the liberty to ask, what is to be the foundation of this structure? Had not Mr. Young himself pointed it out, when he ingenuously confesses 'in many instances I have been a very bad farmer, and acted contrary to the dictates of good husbandry.'†

"No one will pretend to deny that experiments are the life and soul of husbandry; but they must not be made at random; for to what can such experiments tend, except to the frequent disappointment of the farmer, and to the public loss?

"Indeed the encomium which Mr. Young hath so justly passed on Dr. Home evidently proves, that the practical part of Agriculture must receive considerable benefit from scientific knowledge.

"It is hoped, that these remarks will not be considered as a censure on Mr. Young, or 'as a cavil at excellence.' They are intended only to place this subject in the most enlarged point of view.

However short and defective the above account of the state of Agriculture in this kingdom at different periods may be; yet I hope I have made it appear—that it is much indebted for its present improvements to learning and civilization—that whatever deficiencies it still labours under, they are owing to a defect in

\* *Experimental Agriculture*, Pref. p. 15.

† *Ibid.* p. 6.  
the



the education of farmers in general—that it hath a close connection with other branches of science—that learning and experiments must go hand in hand—that the proposals of those sensible and learned men above quoted, for establishing schools of Agriculture, were founded on enlarged views, substantial grounds, and the greatest propriety—and that the little attention which has been paid thereto, can be attributed to nothing else but certain temporary circumstances, which retard improvements of one kind or other in every age.

“Agriculture Societies were not established when those gentlemen wrote: and it can hardly be supposed that, whatever propriety or utility there might have been in their plan, they alone could suddenly turn the regard of the nation to a subject of which it had had then scarce any idea.

“The case is now otherwise. Agriculture hath arisen like a star of the first magnitude in our hemisphere; and many of the wise men of our nation, of all ranks, are continually turning their eyes towards it. They are attracting the notice and regard of their neighbours, in their truly noble spirit and conduct.

“Let this spirit continue to prevail; let Agriculture be studied by gentlemen of landed property, on philosophic principles; let it be taught to their tenants; and the happy consequence will soon be apparent throughout this island.

“The difficulty of instituting schools for husbandry, is now trifling, since so many societies have been established and are supported with so much liberality; especially since the *Society of Arts, Manufactures, and Commerce*, is annually offering such vast sums of money for the encouragement of experiments; and none of the other societies, I should apprehend, are formed on so small a scale as to preclude the practicability of taking into their hands a few fields, (and a few would be sufficient) and of appointing some person or persons to cultivate them, and instruct the pupils, either according to the idea of Lord Moleworth, which points to the education of poor men's children; or, according to the ideas of Cowley and Sir William Petty, which respect the education of gentlemen's sons as well as others.

“At present, however, let us attend to the *advantages* accruing from each of the above plans; premising only, that lectures on the theory of husbandry must, *by all means*, be accompanied with a close attention to the practical part of it in such a manner as may tend to correct the mistakes of speculation, to open and enlarge the mind, and to give a clearer insight into the nature of vegetation, and the very fundamental principles of Agriculture.

“Were Schools established in different parts of the kingdom for the education of farmers' sons who might be but in low circumstances, gentlemen would never want sensible and rational improvers of their estates, who would likewise be the most proper persons to instruct parish apprentices and inferior servants. This the old experienced Varro reckoned to be of principal importance. ‘The bailiffs’ says he, ‘should be men of some erudition and some de-

'gree of refinement. But more especially ought a bailiff to be *well skilled* in rural oeconomics: he should not only give orders, but also work himself, that the labourers might imitate him, and be convinced it is with propriety he presides over them, because he excels them in the practical part, as well as the scientific.\*

"Were this the case with us, local and established customs would be regarded no farther than they are founded in propriety; younger servants would be accustomed to a variation in their methods of culture as *circumstances* varied; new modes will not be despised, because they are new; the effects of experiments would be modestly expected; the advantages and disadvantages attending them, would be accurately discerned; and a continual progress would be made in the science and practice of Agriculture. Were some smart boys selected by each Society, and educated on the above plan, they would hereafter convey knowledge wherever they went; and their observations would be better attended to by inferior servants, than if they came from persons of high rank. In short, *they* would effect what even the superior knowledge of noblemen and gentlemen could not perform, who have more important objects in view than to cultivate the neglected understanding of every rustic labourer they may have occasion to employ. Like smaller rivulets, branching from the main stream, they would water and fertilize those lands where a larger river cannot with propriety expand itself.

"While under tuition they will learn the expediency of a clean and spirited system of husbandry; as it is supposed that their tutor's fields will be cultivated on these principles. On comparing his crops with those of many others, the truth of Hesiod's maxim would be apparent, that *half may be more than the whole*\*. For should they think of becoming tenants, they will view an estate with this ruling principle, that one of an hundred pounds per annum, well cultivated, will produce at the end of the term more clear profit than another of two hundred a year, treated in a negligent and slovenly manner.

"An injudicious course of cropping, imperfect tillage, partial and improper manures, are not always to be attributed to ignorance, but sometimes to the estates being too large for the farmer's capital; he does not command the estate, but the estate him, too frequently to the great injury of both; his hands are bound at his first setting out; and it is much if they regain their freedom unless eventually through his landlord's disfranchising him for rent and ejecting him from the premises. But what is the farmer to do, if he

\* Qui praesint, esse oportere qui literis sint et aliqua humanitate imbuti.—Præterea potissimum eos præesse oportet, qui periti sint rerum rusticarum: non solum enim debere imperare, sed etiam facere, ut facientem imitentur, et ut animadvertant eum cum causa sibi præesse, cui scientiâ præstat et usu. Lib. I. cap. 17. apud Autores de Re Rustica. Edit. Jucundi Veronenfis, 1529.

\* *οὐκ ἔστιν ἡμῶν παντός.* Opera et dies, v. 40.

cannot find a farm in his own neighbourhood suitable to his capital<sup>2</sup> shall he remove into another county, an entire stranger; or commence a day-labourer, or starve?

"The modern practice of throwing several small farms into one, is much to be lamented as a national evil in every view; and calls loudly for the regulation of the legislature.

"But to return to our young farmer, transplanted from the nursery, where his mind received its first cultivation, upon the spot where he is supposed to fix his residence.

"While under instruction he was taught to form a pretty good judgment of the qualities, such as the tenacity, dryness, or moisture, of different fields, from the herbage they spontaneously produce; he will, therefore, immediately perceive which are most proper to be *first* under tillage, in order that *the estate may not be impoverished*. The want of attention to this circumstance has kept many a poor all his days, under a notion that the best ground will carry one or two good crops of exhausting corn at first, and so far prove of immediate great gain; not considering, that it generally proves a future heavy loss, from the necessity he will be under of letting it lie fallow, and of applying much expensive labour in order to extirpate weeds, and much more expensive manure in order to recover his lost strength. Yet still, there is a certain vigour in those fields, which have been under a judicious course of meliorating crops, though but moderately manured, which even a fallow and a complete stercoration cannot bestow on any soil which hath been once impoverished; as may be more easily perceived by a discerning eye, than described.

"Our farmer hath been taught, that the good ground (on which his chief dependence is for paying his rent) if preserved in good heart, will often mend the bad; but the impoverishing of one or two of the best fields will frequently affect the whole estate in the decrease of its pasture, in lessening the quality of manure, and increasing the expence of tillage.

"It hath frequently been inculcated on him—that his future success depends much on his first course of crops,—that at first, especially, meliorating crops are to be preferred, as far as circumstances will admit, to exhausting ones;—that the latter, whenever they are sown, should be succeeded by the former;—that those manures which are most apt to produce *weeds*, should either be laid on pasture, or ploughed in for such crops as can be best hoed or have the best tendency to destroy them, viz. beans, peas, turnips, cabbages, &c,—that, although some of these crops may require rather more expence, and not return that expence in money quite so soon as some of the exhausting ones (part of them being appropriated to the fattening of cattle, by which means, the best of manure is raised and in the largest quantity) yet like those bees which travel farthest, and stay out longest, they generally return home deeply laden;—that the dung-heap be most sedulously regarded as the foundation of his future wealth;—but that no manure should be

laid on wet springy lands before they have been drained, unless he chuses to sink the profits of all his other fields.

"He hath been taught to venture on some few experiments, on general fixed principles; which, though they might not all of them perfectly answer his expectations, may, nevertheless, throw additional light on the subject of Agriculture. In a word, he will become fit company for a gentleman; he will receive and communicate information; and, at the same time, on account of that close attention which he finds requisite, in order that he may pay his rent, he will be continually increasing that important knowledge which an uninstructed mind cannot possibly attain.

"Such an institution as is here recommended may possibly be of service to those farmers who have no particular connection with our Agricultural Societies; whose fields, however, lying open to the continual view of their neighbours, will be a constant lesson to those who need instruction, speaking much more eligibly to *them*, than accounts of experiments stated on paper; against which they will be frequently starting that particular kind of doubt, which I have found to be generally expressed in some such language as this, *it may be so, but I don't know*:—a doubt arising from a cloud enveloping their minds, which the powers of reasoning are very ineffectual to dispel. But they will sometimes learn that lesson from the plants of the field which they might not chuse to learn from the tongues of their fellow-creatures, because they will not avowedly acknowledge others to be their superiors in this art and science.

"The advantages of such an Academy for the education of gentlemen's sons, will be no less evident with regard to themselves, their posterity, and the nation in general.

*Essays on the History of Mankind in rude and uncultivated Ages.*

By James Dunbar. LL. D. Professor of Philosophy in the King's College and University of Aberdeen. 8vo. 6s. Cadell.

This is a much better performance than we had any reason to expect from a former small production of Dr. Dunbar's, in which he neither discovered the same elegance of taste, nor the same solidity of judgment. He seems not indeed to possess the profound and penetrating genius of a Montesquieu, a Hume, or a Smith; but so far as he does reason, his conclusions are generally just, and are always supported by proper and well-vouched authorities. The plan of his work will best appear from the following preface.

" To solve some appearances in civil life, and by an appeal to the annals of mankind, to vindicate the character of the species from vulgar prejudices, and those of Philosophic theory, is the aim of the volume now delivered to the public. Its contents are digested on a regular plan; though the looser form of essays has been preferred to a more systematic arrangement.

" He who attempts to reform the world is actuated by a wild enthusiasm, or by a divine impulse. To stop the career of vice, is the ultimate end of well-directed ambition. That ambition was felt by the great writers of antiquity. They erected a temple to Virtue, and exhausted on the opposite character all the thunder of eloquence.

" Animated with the views, not with the genius of the ancients, I occupy the same ground; for on that ground the efforts of inferior men may be of use.

" Every author is a candidate for the public favour, and the public alone is the arbiter of his fate. With such a sanction he will not need, and without it he ought to decline, even the patronage of kings.

" The voice of the public, like the voice of an oracle, it becomes an author to hear with respectful silence. Even while it mortifies, it instructs; while it refuses approbation, it teaches wisdom. It checks ambition in its wild career; and reminds the candidate for fame to return into that *deceiving path of life*\*, from which he ought not to have deviated, and which, how mortifying soever to the author, is perhaps the happiest for the man."

As a specimen we shall lay before our readers a short extract from the beginning of the second essay "on language, as an universal accomplishment."

" In tracing the origin of arts and sciences, it is not uncommon to ascribe to the genius of a few superior minds, what arises necessarily out of the system of man. The efforts of an individual are familiar to the eye. The efforts of the species are more remote from sight, and often too deep for our researches.

" The connection, therefore, of events with an individual, is a more popular idea, while it gratifies an admiration and enthusiasm natural to the human mind. Hence the conduct of historians, who describe the origin of nations. Hence are celebrated among every people, the first inventors of arts, the founders of society, and the institutors of laws and government.

Such revolutions, however, in the condition of the world, are more justly reputed the slow result of situations than of regular design, and have, perhaps, less exercised the talents of superior genius, than those of mankind at large. *Usages* there surely are of mere arbitrary institution; *inventions* there surely are which originate with one only, or with a few authors. But other usages and inventions as necessarily refer themselves to the multitude; nor ought

\* *Fallentis semita vitæ.*

the casual exertions of the former to be confounded with the infallible attainments of the species.

“ Under this precaution, then, let us introduce the question concerning language. Is language, it may be asked, derived to us first by the happy invention of a few, or to be regarded as an original accomplishment and investiture of nature, or to be attributed to some succeeding effort of the human mind ?

“ The supposed transition of the species from silence to the free exercise of speech, were a transition indeed astonishing, and might well seem disproportioned to our intellectual abilities. Neither history nor philosophy are decisive upon this point ; and religion, with peculiar wisdom, refers the attainment to a divine original. Suitable to this idea, language may be accounted in part *natural*, in part *artificial* : in one view it is the work of providence, in another it is the work of man. And this dispensation of things is exactly conformable to the whole analogy of the divine government. With respect to the organs of speech, what is there peculiar to boast ? The same external apparatus is common to us and to other animals. In both the workmanship is the same. In both are displayed the same mechanical laws. And in order to confer on them similar endowments of speech, nothing more seems necessary than the enlargement of their ideas, without any alteration of anatomical texture \*. In like manner, to divest, or to abridge mankind of these endowments, seems to imply only the degradation of the mental faculties, without any variation of external form.

“ It is not then supposed that the organs of man alone are capable of forming speech. The voice of some animals is louder, and the voice of other animals is more melodious than his. Nor is the human ear alone susceptible of such impressions. Animals are often conscious of the import, and even recognize the harmony of sound. Thus far there subsists a near equality. Visible signs are likewise possessed in common ; and language, in every species, is the power of maintaining social intercourse among creatures of the same order.

By the same medium man is able to converse, in some sort, with the brute creation ; and there the various tribes with each other. But besides some general signs constituted to preserve harmony and correspondence among connected systems, there are others of a more mysterious kind destined for the use and accommodation of each particular class. In this science the sagacity of the philosopher has hitherto made no discoveries. The mystery of animal correspondence will, probably, be always hid, and it is often no

\* This seems to militate with a discovery lately made by some anatomist (we believe by Dr. Hunter) who, in dissecting an Oran Outang, found that its organs of speech, if we may say so, differed at least in one material respect, from the human.



more possible to descend into the recesses of their intercourse, than to open a communication with a higher system.

"In the great scale of life, the intelligence of some beings soars perhaps, as high above man as the objects of his understanding soar above animal life. Let us then imagine a man, in some other planet, to reside among a people of this exalted character.

"Instructed in the sounds of their language, as the more docile animals are instructed to articulate ours, he might articulate too, but could acquire no more. He might admire the magnificence of sounds louder or more melodious than he had heard before. But by reason of a dissimilarity and disproportion of ideas, these sounds could never conduct him to the sense; and the secrets of such a people would be as safe in his ears, as ours in the ears of any of our domestic animals.

"For the same reasons, if one of the superior race were to drop into our world, our language might be, in some respects, impenetrable even to his understanding, because destitute perhaps of some perceptions essential to our meaner system.

"Thus each order possesses something peculiar, which is denied to every other; and it belongs to the author of the universe alone to exhaust that immensity of knowledge which he has diffused in various kind and proportion through the whole circle of being.

"Here is an arrangement of providence coeval with the birth of things; and considering the similarity of organical texture, the *raciturnity* of the other animals is a problem to be accounted for, as well as the *loquacity* of man.

"Whence comes it that *he* alone so far extends the original grant as almost to consider it as his peculiar and exclusive privilege? Between the lower classes and him there subsists one important distinction. They are formed stationary; he progressive. Had the exact measure of his ideas, as of theirs, been at first assigned, his language must have stood for ever as fixed and immutable as theirs. But time and mutual intercourse presenting new ideas, and the scenes of life perpetually varying, the expression of language must vary in the same proportion; and in order to trace out its original, we must go back to the ruder ages, and beginning with the early drawn, follow the gradual illuminations of the human mind.

"Man, we may observe, is at first possessed of few ideas, and of still fewer desires. Absorbed in the present object of sense, he seldom indulges any train of reflection on the past; and cares not, by anxious anticipation, to antedate futurity.

"All his competitions with his fellows are rather exertions of body than trials of mind. He values himself on the command of the former, and is dextrous in the performance of its various functions. Too impatient for slow enterprise; too bold and impetuous for intrigue, he uses the resources of instinct, rather than the lights of the understanding; is scarce capable of abstraction, and a  
stranger

stranger to all the combinations and connections of systematic thought.

"In this situation of the world there is no need for the details of language. The feelings of the heart break forth in visible form: sensations glow in the countenance, and passions flash in the eye. Nor are these silent movements the only vehicles of social intercourse.

"Prior to the contexture of language, and the use of arbitrary sign, there is established a mechanical connection between the feelings of the soul and the enunciation of sound. The emotions of pleasure and pain, hope and fear, commiseration, sorrow, despair, indignation, contempt, joy, exultation, triumph, assume their tones; and independently of art, by an inexplicable mechanism of nature, declare the purposes of man to man. These associations are neither accidental nor equivocal; not formed by compact, or the effect of choice, but are parts of an original establishment calculated, in the first œconomy, for all the occasions of social life. And happy surely, in one respect, was this constitution of things, when men were not only devoid of the inclination, but unfurnished with the means of deceit; and sentiment and expression were thus conjoined, by the indissoluble ties of nature.

"Such accents and exclamations compose the first elements of a rising language. And in these distant times, when artificial signs have so far supplanted the natural, *interjection* is a part of speech which retains its primeval character, is scarce articulated in any tongue, and is exempted from arbitrary rule.

"After the introduction of artificial signs, the tone and cadence of the natural were long retained; but these fell afterwards into disuse; and it became then the province of art to recall the accents of nature.

"The perfection of eloquence is allowed to consist in superadding to sentiment and diction, all the emphasis of voice and gesture. And enunciation, or action, as it is called, is extolled by the most approved judges of antiquity as the capital excellence.

"The decisive judgment of Demosthenes is well known: and the Roman orator, who records that judgment, expatiates himself in almost every page, on that comprehensive language, which, independently of arbitrary appointment, addresses itself to all nations, and to every understanding\*.

"In a certain period of society, their reigns a natural elocution, which the greatest masters afterwards are proud to imitate, and which art can so seldom supply. At first, the talent of the orator, as of the poet, is an inborn talent. Nor has Demosthenes, or Tully, or Roscius, or Garrick, in their most animated and admired performances, reached, perhaps, that vivacity and force which accompany the rude accents of mankind.

\* Vide Cic. de Orat. L. 3. et passim.

"In the same original connection of things resides the expression of music, or the irresistible tendency of the modulations of sound to stir and agitate the different passions. Hence the astonishing effect ascribed to music in ancient times, and the empire it still maintains, in a peculiar manner, over rude and unpolished nations.

"A writer \*, who exhausts on his favourite science so much ingenuity and learning, has assigned indeed other causes for the empire of music among the antients, besides its intrinsic excellence.

"I oppose not such respectable authority. But though the science of harmony is progressive; though *simultaneous harmony*, or music in parts, is entirely modern, yet the union of sound and sense is an original union; and the most wonderful effects of that union are prior to the age of refinement.

"The recitative in music, according to the observation of an exquisite judge \*, is only a more tuneable speaking; it is a kind of prose in music; its beauty consists in coming nearer nature, and improving the natural accents of words by more pathetic and emphatical tones." "The scale of music in different countries is the same; and all the variety of its expression throughout the earth forms but so many dialects of one universal language as unalterable as the human passions.

"Such causes then, in the infancy of mankind, operating alone, or with little aid, seemed to supercede all motives to invention; while affairs, however, were gradually approaching towards a different stage.

"Next to the impulses of appetite, and the social passions, the talent of *imitation* displays its force. Nor is this talent the gift of heaven to man alone. He shares it in common with the creatures below him, some of whom avail themselves of its exertions in the pursuit of their prey. That even the musical notes of birds are not altogether innate, but rather acquired by imitation, is a proposition supported by late observations. Yet in consequence of a predilection, not easily explained, similar or kindred notes appear to be universally characteristic of the same species, varying only in different regions of the globe, like different dialects of the same tongue. One species of birds excels in imitation, and a variety of note; another in the perfection of musical organs; and hence, by combining the peculiar excellencies of different species, an ingenious naturalist has suggested a method of improving upon the music of the grove.

"Among animals, however, the talent of imitation occurs more rarely, or is limited to a few performances, and these resorted to as an expedient, rather than as an ultimate end.

"But the performances of man are conspicuous, and various, almost without bounds. He is prompted to imitation from a love

\* Dr. Busney's Gen. Hist. of Music.

† Congreve.

of the effect, and exclusive of all reference to farther end, enters it into the list of his pleasures. Often this secondary pleasure exceeds the primary. And there are few, I imagine, who would reject an entertainment of this sort, on the same principle with Agamemnon of Sparta. When invited to hear a performer who mimicked the nightingale to great perfection, the fastidious king replied, 'I have heard the nightingale herself.' The entertainment might be unworthy of a king; but it was declined, on a principle that forms an exception to the general taste. And imitation may be justly called the first intellectual amusement congenial with our being: in confirmation of which we might appeal to the first essays of infancy, to the taste for the imitative arts so predominate in youth, and to the earliest compositions of antiquity.

"Man alone is capable of imitating every creature, while he is, if I may say so, himself a creature which no other can pretend to imitate. In the indulgence then of this talent, he adopts, as it were, every mode of instinct, and re-echoes every voice in the forest. Even still life attracts his attention; and the application of the same talent to every subject, renders him a master in expression, and ripens his genius while it exercises his mechanical powers.

"Thus is he occupied in borrowing not only from his own species, but in transcribing, for his amusement, the appearances of the natural and of the animal world; in collecting materials, without knowing their importance, and in laying with an active, though undesigning hand, the foundations of all arts and sciences.

"This imitative faculty operates so vigorously on the organs of speech, that in some cases found in general seems to become an object of imitation, without any particular archetype. Hence the mechanical trials of children in the easier expressions, when their organs are incapable of other articulation. And hence the same sound run uniformly through all languages, to denote either parent, to whom the earliest expressions are presumed to be addressed.

"By such exertions are we rendered incapable of indicating, by intelligible signs, the more striking and familiar objects. But to give an addition compass to the powers of speech was reserved for another principle allied to the former, and often undistinguished in its operations, which may be denominated the *analogical* faculty. A faculty which has vast power in binding the associations of thoughts, and in all the mental arrangements; but with whose influence on language alone we are at present concerned.

"Hitherto language consisted in the voice of instinct, or was drawn by imitation from an actual similarity in the nature of things. Now analogical connections supply the place of real resemblance. New instinct borrows aid from *imagination*; and it

is the weakness of this principle which imposes the law of silence, and excludes all possibility of improvement in the animal world. Here commences the reign of invention, and here perhaps we should stop, and draw the boundary of art and nature.

"There is not an object that can present itself to the senses, or to the imagination, which the mind, by its analogical faculty, cannot assimilate to something antecedently in its possession. By consequence, a term already appropriated, and in use, will, by no violent transition, be shaped and adjusted to the new idea. And thus the division and composition of the primary signs will constitute relations in sound, correspondent with those relations, real or imaginary, which subsist among the objects of human knowledge. Thus the language of the Chinese consists of a few words only, which, by a variation of tone merely, become the representatives of all the ideas of that enlightened people.

"This mode of proceeding is so conspicuous in our first attempts, that it is with reluctance children adopt a word altogether new, so long as they can assimilate the object to any of their former acquaintance. And it is wonderful to observe with what promptitude, facility, and apparent ingenuity, they can draw such various expression out of their little store. It is accordingly no illiberal entertainment in presenting strange objects to their sight, to wait by way of experiment for their own conclusions, and to cause them to distinguish each by names of their own invention. This would be, perhaps, no improper exercise in training their infant faculties; and it seems to have been upon the same principle that the first of mankind, at the desire and with the approbation of his Creator, was able to name so readily all the beasts of the field, and the fowls of heaven.

"Many subsequent innovations in language may be traced up to the same source; and signs apparently the most arbitrary are either the result of some more refined connection, or are separated from their primitives by a longer chain of analogy.

"By this power the same natural sign, besides its primary, admits of a secondary, and even of various import; and what originally denoted an outward object, is by a certain subtlety of apprehension transferred to the qualities of the mind. Thus language becomes figurative; and, without any extension of the vocabulary, takes in the compass of our intellectual ideas. It is this principle likewise which conducts the same sign from the individual to the species, and by the frequent application of it, on similar occasions, confers on it a larger and a larger import, till at last it acquires a general acceptance, without any painful or laborious effort.

"This process of the mind accounts for the generation of all the different parts of speech, as might be shewn more particularly in the rise of that essential constituent of language, which by reason of its importance is denominated the *verb*.

*Sermons, by Hugh Blair, D. D. one of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres in the University of Edinburgh. vol. 2d. 5s. 8vo. sewed. Cadell.*

[Continued from page 295.]

As we find nothing to reprehend either in Dr. Blair's style or sentiments, we shall conclude our account of this second volume of his sermons with the following extract from the tenth Discourse on Candour.

"Let us begin with observing what a necessary requisite it is to the proper discharge of all the social duties. I need not spend time in showing that these hold a very high rank in the Christian system. The encomium which the Apostle in this chapter bestows upon charity, is alone sufficient to prove it. He places this grace at the head of all the gifts, and endowments, which can be possessed by man; and assures us that *though we had all faith so that we could remove mountains*, yet if we be destitute of charity, *it will profit us nothing*. Accordingly, *love, gentleness, meekness and long suffering*, are enumerated as distinguishing fruits of the spirit of Christ\*. But it is impossible for such virtues as these to find place in a breast, where the propensity to think evil of others is predominant. Charitable and candid thoughts of men are the necessary introduction to all good will and kindness. They form, if we may speak so, the only climate in which love can grow up, and flourish. A suspicious temper checks in the bud every kind affection. It hardens the heart, and estranges man from man. What friendship or gratitude can you expect from him, who views all your conduct with distrustful eyes, and ascribes every benefit you confer to artifice and stratagem? The utmost which you can hope from one of this character, is justice in his dealings; nor even that can you be assured of; as the suspicions to which he is a prey will afford him frequent pretexts for departing from truth, and for defending himself with the same arms which he conceives to be employed against him. Unhappy will they be who are joined with him by any close connexion; exposed to every malignant suspicion which arises in his own mind, and to every unjust suggestion which the malice of others may insinuate against them. That store of poison which is collected within him frequently throws out its venom on all who are within its reach. As a companion, he will be severe and satirical; as a friend, captious and dangerous; in his domestic sphere, harsh, jealous and irascible; in his civil capacity, seditious and turbulent, prone to impute the conduct of his superiors to improper motives, and upon loose information to condemn their conduct.

"The contrary of all this may be expected from a candid temper. Whatever is amiable in manners, or useful in society, na-

\* Galat. v. 22, 23.



naturally and easily ingrafts itself upon it. Gentleness, humanity and compassion flow from it, as their native spring. Open and cheerful in itself, it diffuses cheerfulness and good-humour over all who are under its influence. It is the chief ground of mutual confidence and union among men. It prevents those animosities from arising which are the offspring of groundless prejudice; or, by its benign interposition, allays them when arisen. In the magistrate, it tempers justice with lenity. Among subjects it promotes good order and submission. It connects humanity with piety. For he who is not given to think evil of his fellow-creatures, will not be ready to censure the dispensations of his Creator. Whereas the same turn of mind which renders one jealous and unjust towards men, will incline him to be querulous and impious towards God.

"In the second place, as a suspicious, uncharitable spirit is inconsistent with all social virtue and happiness, so, in itself, it is unreasonable and unjust. In order to form sound opinions concerning characters and actions, two things are especially requisite, information and impartiality. But such as are most forward to decide unfavourably, are commonly destitute of both. Instead of possessing, or even requiring, full information, the grounds on which they proceed are frequently the most slight and frivolous. A tale, perhaps, which the idle have invented, the inquisitive have listened to, and the credulous have propagated; or a real incident which rumour, in carrying it along, has exaggerated and disguised, supplies them with materials of confident assertion, and decisive judgment. From an action they presently look into the heart, and infer the motive. This supposed motive, they conclude to be the ruling principle; and pronounce at once concerning the whole character.

"Nothing can be more contrary both to equity and to sound reason, than such precipitate judgments. Any man who attends to what passes within himself, may easily discern what a complicated system the human character is, and what a variety of circumstances must be taken into the account, in order to estimate it truly. No single instance of conduct whatever, is sufficient to determine it. As from one worthy action, it were credulity, not charity, to conclude a person to be free from all vice; so from one which is censurable, it is perfectly unjust to infer that the author of it is without conscience, and without merit. Did you know all the attending circumstances, it might appear in an excusable light; nay, perhaps, under a commendable form. The motives of the actor may have been entirely different from those which you ascribe to him; and where you suppose him impelled by bad design, he may have been prompted by conscience and mistaken principle. Admitting the action to have been in every view criminal, he may have been hurried into it through inadvertency and surprise. He may have sincerely repented; and the virtuous principle may now have gained its full vigour. Perhaps this was the corner of frailty; the quarter on which he lay open to the incursions

incurſions of temptation ? while the other avenues of his heart were firmly guarded by conſcience.

“ No error is more palpable than to look for uniformity from human nature; though it is commonly on this ſuppoſition that our general concluſions concerning character are formed. Mankind are conſiſtent neither in good, nor in evil. In the preſent ſtate of frailty, all is mixed and blended. The ſtrongeſt contrarieties of piety and hypocrify, of generoſity and avarice, of truth and duplicity, often meet in one character. The pureſt human virtue is conſiſtent with ſome vice; and in the miſt of much vice and diſorder, amiable, nay reſpectable qualities may be found. There are few caſes in which we have ground to conclude that all goodneſs is loſt. At the bottom of the character there may lie ſome ſparks of piety and virtue, ſuppreſſed, but not extinguiſhed; which kept alive by the breath of heaven, and gathering ſtrength in ſecret from reflection, may, on the firſt favourable opening which is afforded them, be ready to break forth with ſplendor and force.—Placed, then, in a ſituation of ſo much uncertainty and darkneſs, where our knowledge of the hearts and characters of men is ſo limited, and our judgments concerning them are ſo apt to err, what a continual call do we receive either to ſuſpend our judgment, or to give it on the favourable ſide? eſpecially when we conſider that, as through imperfect information we are unqualified for deciding ſoundly, ſo through want of impartiality we are often tempted to decide wrong. How much this enforces the argument for candour, will appear by conſidering,

“ In the third place, what the ſources are of thoſe ſevere and uncharitable opinions which we are ſo ready to form. Were the mind altogether free from prepoſſeſſion and bias, it might avail itſelf to more advantage of the ſcanty knowledge which it poſſeſſes. But this is ſo far from being the caſe, that on every ſide we are encumbered with prejudices, and warped by paſſions, which exert their influence in nothing more than in leading us to think evil of others. At all times we are juſtly ſaid to *ſee through a glaſs, darkly*; but paſſion and prejudice, looking through a glaſs which diſtorts the form of the objects, make us alſo ſee falſely.

“ It is one of the miſfortunes of our preſent ſituation, that ſome of the good diſpoſitions of human nature are apt to betray us into frailties and vices. Thus, if it often happens that the laudable attachment which we contract for the country, or the church, to which we belong, or for ſome political denomination under which we claſs ourſelves, both confines our affections within too narrow a ſphere, and gives riſe to violent prejudices againſt ſuch as come under an oppoſite deſcription. Not contented with being in the right ourſelves, we muſt find all others in the wrong. We claim an excluſive poſſeſſion of goodneſs and wiſdom; and from approving warmly of thoſe who join us, we proceed to condemn, with much acrimony, not the principles only, but the characters of thoſe from whom we differ. Hence perſons of well-diſpoſed minds are too often, through the ſtrength of partial good affection, involved in

in the crime of uncharitable judgment. They rashly extend to every individual the severe opinion which they have unwarrantably conceived of the whole body.—This man is of a party whose principles we reckon slavish; and therefore his whole sentiments are corrupted. That man belongs to a religious sect, which we are accustomed to deem bigotted; and therefore he is incapable of any generous or liberal thought. Another is connected with a sect, which we have been taught to account relaxed; and therefore he can have no sanctity.—Are these the judgments of candour and charity? Is true piety or virtue so very limited in its nature, as to be confined to such alone as see every thing with our eyes, and follow exactly the train of our ideas? Was there ever any great community so corrupt as not to include within it individuals of real worth?

“ Besides prepossessions of this nature, which sometimes mislead the honest mind, there are other, and much more culpable causes of uncharitable judgment. Pride is hurt and wounded by every excellence in which it can claim no share; and from eagerness to discover a blemish, rests upon the slightest appearance of one, as a satisfying proof. When rivalry and competition concur with pride, our desire to espy defects increases, and, by consequence, the grounds of censure multiply. Where no opposition of interests takes place, envy has too much influence in warping the judgment of many. Even when none of these causes operate, the inward consciousness of depravity is sufficient to fill the mind with evil thoughts of others. Whence should a man so readily draw his opinions of men as from that character with which he is best acquainted, because it is his own? A person of low and base mind naturally imputes to others the sentiments which he finds congenial to himself; and is incredulous of every excellency which to him is totally unknown. He enjoys, besides, consolation in the thought that others are no better than himself; that his weaknesses and crimes are those of all men; and that such as appear most distinguished for virtue possess no real superiority, except greater dexterity in concealing their vices. Soothing themselves with this doctrine in secret, too many foster and strengthen the bad opinion which they entertain of all mankind. Rarely, if ever, have you ground to think well of that man's heart who is on every occasion given to think the worst of others. Let us observe,

“ In the fourth place, that suitable to the sources whence a jealous and suspicious temper proceeds, are the effects which it produces in the world, the crimes and mischiefs with which it fills society. It possesses this unhappy distinction beyond the other failings of the human heart, that while it impels men to violent deeds, it justifies to their own apprehension the excesses which they commit. Amidst the uproar of other bad passions, conscience acts as a restraining power. As soon as the tumult subsides, remorse exerts its influence, and renders the sinner sensible of the evil which he has done. But the uncharitable man is unfortunately set loose from any such check or controul. Through the insatiation of prejudice, his judgment is perverted; conscience is misled; *the light within*

*within him is turned into darkness.* Viewing the objects of his displeasure as evil men, he thinks himself entitled to give that displeasure full vent; and in committing the most inhuman actions, may sometimes imagine that he is doing good service to God.

“The first fruits of an evil-thinking spirit are calumny and distraction, by which society is so often embroiled, and men are set at variance with one another. But did it proceed no farther than censorious speech, the mischief would be less. Much greater and more serious evils frequently ensue. What direful effects, for instance, have often flowed from rash and ill-founded jealousy in private life? No sooner has one allowed that daemon to take possession of his mind, than it perverts his understanding, and taints all his faculties. Haunting him by night and by day, bringing perpetually before him the odious and disquieting forms which it has raised up, it blackens every appearance to his view; gives to trifles which are in themselves light as air, the weight of full confirmation; till what was at first a dubious surmise, or a slight displeasure, rises at length into full belief and implacable fury. Hence, families torn with the most violent convulsions; the husband armed against the wife, the father against the son, the friend against the friend; the plan of treachery and assassination contrived, and the dagger plunged into the bosom of the innocent.—In public life, how often have kingdoms been shaken with all the violence of war and rebellion, from the unjust suspicions which subjects had conceived of their rulers; or the rash jealousy which princes had entertained of their people?—But it is in religious dissensions chiefly, that the mischievous power of uncharitable prejudice has displayed its full atrocity. Religion is always found to heighten every passion on which it acts, and to render every contest into which it enters, uncommonly ardent; because the objects which it presents are of such a nature as strongly to seize and engage the human mind. When zeal for their own principles has prompted men to view those of a different persuasion in the odious lights which bigotry suggests, every sentiment of humanity has too often been extinguished. The mild influence of that religion which breathes nothing but gentleness, has proved too feeble to restrain the violent and bloody hand of persecution; and the uncharitable spirit, raging among contending parties, has filled the world with such calamities and crimes as have brought disgrace on the Christian name.

“Let us attend particularly to one awful instance of the guilt which men may contract, and of the ruin which they may bring upon themselves, through the want of fairness and candour. The nation of the Jews were always noted for a narrow and uncharitable spirit. When John the Baptist, and our blessed Lord, appeared among them, because the former was austere in his temper and retired in his life, they pronounced of him that he had an evil spirit: And because the latter was open and sociable in his manners, they held him to be destitute of that sanctity which became a prophet. Their prejudice against our Lord took its first

rise from a most frivolous and contemptible cause. *Is this not the son of the carpenter? Can any good thing come out of Nazareth?* When his miracles repelled this reproach, and sufficiently proved the eminence of his character, still they fostered their prejudices by this most futile reasoning, *have any of the rulers believed on him?* Obstinate in their attachment to a temporal Messiah, and continuing to view all our Saviour's conduct with an evil eye, when he conversed with bad men in order to reclaim them, they treated him as a companion of publicans and sinners. Because he disallowed their groundless traditions, they held him to be a breaker of the Sabbath, and a contemner of religion. Because he prophesied the destruction of their temple, they accused him of being an enemy to his own nation. Till at last, through their perpetual misconstruction of his actions, their passions became so inflamed as to make them cry out with one voice, *Away with this man to death, and give us Barabbas the robber.*—Viewing in this dreadful event the consequences of want of candour, let every man tremble to think evil rashly of his brother. No one can tell how far uncharitable prejudices may carry him in guilt, if he allows them to harbour and gather strength within his breast. The cloud which *rose from the sea no bigger than a man's hand*, may soon swell and spread, till it cover the whole horizon, and discharge with most destructive violence the gathered storm.

“ In the fifth place, as a suspicious spirit is the source of so many crimes and calamities in the world, so it is the spring of certain misery to the person who indulges it. His friends will be few; and small will be his comfort in those whom he possesses. Believing others to be his enemies, he will of course make them such. Let his caution be ever so great, the asperity of his thoughts will often break out in his behaviour; and in return for suspecting and hating, he will incur suspicion and hatred. Besides the external evils which he draws upon himself, arising from alienated friendship, broken confidence, and open enmity; the suspicious temper itself is one of the worst evils which any man can suffer. If in all fear there be torment, how miserable must be his state, who, by living in perpetual jealousy, lives in perpetual dread? Looking upon himself to be surrounded with spies, enemies, and designing men, he is a stranger to reliance and trust. He knows not to whom to open himself. He dresses his countenance in forced smiles, while his heart throbs within from apprehensions of secret treachery. Hence fretfulness and ill-humour, disgust at the world, and all the painful sensations of an irritated and embittered mind.

“ So numerous and great are the evils arising from a suspicious disposition, that of the two extremes it is more eligible to expose ourselves to occasional disadvantage from thinking too well of others, than to suffer continual misery by thinking always ill of them. It is better to be sometimes imposed upon, than never to trust. Safety is purchased at too dear a rate, when, in order to secure it, we are obliged to be always clad in armour, and to live in perpetual hostility with our fellows. This is, for the sake

of living, to deprive ourselves of the comfort of life. The man of candour enjoys his situation, whatever it is, with cheerfulness and peace. Prudence directs his intercourse with the world; but no black suspicions haunt his hours of rest. Accustomed to view the characters of his neighbours in the most favourable light, he is like one who dwells amidst those beautiful scenes of nature, on which the eye rests with pleasure. Whereas the suspicious man, having his imagination filled with all the shocking forms of human falsehood, deceit, and treachery, resembles the traveller in the wilderness, who discerns no objects around him but what are either dreary or terrible; caverns that open, serpents that hiss, and beasts of prey that howl. Hence in him are verified those descriptions which the Spirit of God has given us of the misery of the wicked. *They shall have no peace. They shall be like the troubled sea when it cannot rest. The Lord shall give them a trembling heart, and failing of eyes, and sorrow of mind: And they shall fear day and night, and have none assurance of heart.* I add,

“ In the sixth and last place, that there is nothing which exposes men in a more marked and direct manner to the displeasure of the Almighty, than a malignant and censorious spirit. I insist not now on the general denunciations of divine wrath against malice and hatred. Let us only consider under what particular description the Spirit of God brings this crime of uncharitable judgment. It is declared to be an impious invasion of the prerogative of God, to whom alone it belongs to search all hearts, and to determine concerning all characters. This privilege he often appropriates expressly to himself, on purpose to restrain the rashness of censure among men; requiring us to leave the judging of others to him, and to attend, each of us, to our own business and duty. *Who art thou that judgest another man's servant? To his own master, he standeth or falleth. Judge nothing before the time; until the Lord come, who shall make manifest the counsels of the heart.\**

It deserves our most serious attention, that, in several passages of Scripture, the great Judge of the world is represented, at the day of final retribution, as proceeding upon this principle, of rendering to men according to the manner in which they have acted towards their brethren. *With the merciful, thou wilt shew thyself merciful; and with the forward, thou wilt shew thyself forward. With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again†.* It is impossible to form an argument of more force than this, to restrain all severity of judgment among such as look forward to the tribunal of God. The argument extends not indeed so far, as to represent our acceptance with the Deity as entirely suspended upon the candour which we shew in forming our sentiments of others. We know that other graces besides this are requisite in order to fit us for heaven; and that without piety towards God, and faith in the Lord Jesus Christ, all our

\* Rom. xiv. 4. 1 Corinth iv. 5.

† Psalm xviii. 25, 26. Matth. vii. 2.



charity to men will be found defective and vain. But this we know also, that in the heart which is destitute of fairness and candour, the Spirit of God certainly dwells not; and that whatever appearances of religion the uncharitable man may assume, on him the Sovereign of the universe looks with no favour.—Thou, who art a man full of frailties, who standest in need, not merely of impartiality in thy divine Judge, but of indulgence and mercy; thou who implorest daily this mercy from him, and prayest that he would *remember thou art dust*, and not to be strict to *mark iniquity against thee*; darest thou, with those very prayers in thy mouth, proceed to judge without candour of thy brethren, and upon the slightest grounds to reprobate and condemn them? O thou hypocrite! (for by what other name can we call thee?) vain are all thy pretensions to piety. Ineffectual is every plea which thou canst form for mercy from heaven. The precedent which thou hast established against thyself is decisive. Thou hast dictated the sentence of thine own condemnation.

Some sinners in criticism have presumed to find fault with Dr. Blair's language; but, in endeavouring to expose his ignorance or inattention, they have only betrayed their own. The tell us, for instance, that *were* is never used for *would be*; though every one in the least acquainted with the best English writers, knows that it is frequently so used with great elegance and propriety. These critics, therefore, remind us, not indeed of the pot calling the kettle black-arse, but, what is still worse, of the chimney-sweeper, who, by running against every well-dressed person, endeavours to make them as dirty as himself.

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8vo. 2s. 6d. Cadell.

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The life of this ingenious and much-lamented young man, is related, to us, in the following words.

“ Mr. Charles Darwin was from his infancy accustomed to examine all natural objects with more attention than is usual, first, by his senses simply; then by tools, which were his playthings.

of living, to deprive ourselves of the comfort of life. The man of candour enjoys his situation, whatever it is, with cheerfulness and peace. Prudence directs his intercourse with the world; but no black suspicions haunt his hours of rest. Accustomed to view the characters of his neighbours in the most favourable light, he is like one who dwells amidst those beautiful scenes of nature, on which the eye rests with pleasure. Whereas the suspicious man, having his imagination filled with all the shocking forms of human falsehood, deceit, and treachery, resembles the traveller in the wilderness, who discerns no objects around him but what are either dreary or terrible; caverns that open, serpents that hiss, and beasts of prey that howl. Hence in him are verified those descriptions which the Spirit of God has given us of the misery of the wicked. *They shall have no peace. They shall be like the troubled sea when it cannot rest. The Lord shall give them a trembling heart, and failing of eyes, and sorrow of mind: And they shall fear day and night, and have none assurance of heart.* I add,

“ In the sixth and last place, that there is nothing which exposes men in a more marked and direct manner to the displeasure of the Almighty, than a malignant and censorious spirit. I insist not now on the general denunciations of divine wrath against malice and hatred. Let us only consider under what particular description the Spirit of God brings this crime of uncharitable judgment. It is declared to be an impious invasion of the prerogative of God, to whom alone it belongs to search all hearts, and to determine concerning all characters. This privilege he often appropriates expressly to himself, on purpose to restrain the rashness of censure among men; requiring us to leave the judging of others to him, and to attend, each of us, to our own business and duty. *Who art thou that judgest another man's servant? To his own master, he standeth or falleth. Judge nothing before the time; until the Lord come, who shall make manifest the counsels of the heart.\**

It deserves our most serious attention, that, in several passages of Scripture, the great Judge of the world is represented, at the day of final retribution, as proceeding upon this principle, of rendering to men according to the manner in which they have acted towards their brethren. *With the merciful, thou wilt shew thyself merciful; and with the forward, thou wilt shew thyself forward. With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again†.* It is impossible to form an argument of more force than this, to restrain all severity of judgment among such as look forward to the tribunal of God. The argument extends not indeed so far, as to represent our acceptaance with the Deity as entirely suspended upon the candour which we shew in forming our sentiments of others. We know that other graces besides this are requisite in order to fit us for heaven; and that without piety towards God, and faith in the Lord Jesus Christ, all our

\* Rom. xiv. 4. 1 Corinth iv. 5.

† Psalm xviii. 25, 26. Matth. vii. 2.

charity to men will be found defective and vain. But this we know also, that in the heart which is destitute of fairness and candour, the Spirit of God certainly dwells not; and that whatever appearances of religion the uncharitable man may assume, on him the Sovereign of the universe looks with no favour.—Thou, who art a man full of frailties, who standest in need, not merely of impartiality in thy divine Judge, but of indulgence and mercy; thou who implorest daily this mercy from him, and prayest that he would *remember thou art dust*, and not to be strict to *mark iniquity against thee*; darest thou, with those very prayers in thy mouth, proceed to judge without candour of thy brethren, and upon the slightest grounds to reprobate and condemn them? O thou hypocrite! (for by what other name can we call thee?) vain are all thy pretensions to piety. Ineffectual is every plea which thou canst form for mercy from heaven. The precedent which thou hast established against thyself is decisive. Thou hast dictated the sentence of thine own condemnation.

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“Mr. Charles Darwin was from his infancy accustomed to examine all natural objects with more attention than is usual, first, by his senses simply; then by tools, which were his playthings.

By this early use of his hands, he gained accurate ideas of many of the qualities of bodies ; and was thence afterwards enabled to acquire the knowledge of mechanics with ease and with accuracy ; and the invention and improvement of mechanics was one of the first efforts of his ingenuity, and one of the first sources of his amusement.

“ He had frequent opportunities in his early years of observing the various fossil productions in their native beds ; and descended the mines, and climbed the precipices of Derbyshire, and of some other counties, with uncommon pleasure and observation. He collected with care the products of these countries, and examined them by such experiments, as he had been taught, or had discovered : hence he obtained not only distinct but indelible ideas of the properties of bodies, at the very time when he learnt the names of them ; and thus the complicate science of chemistry became not only easy, but delightful to him.

“ About the age of nine he travelled into France with an ingenious botanist, Mr. Dickenson of Blimhill in Shropshire, and thus acquired a taste for that branch of science ; and had at the same time his ear accustomed to the tones of the French language, without taking off his attention from his favourite pursuit of the properties and distinctions of natural bodies.

“ Ye classic schools ! ye not only overcome the struggling efforts of genius, and bind his Proteus-forms, till he speaks the language you require ; but you then divert his attention from the nice comparison of things with each other, and from associating the ideas of causes and their effects ; and amuse him with the looser analogies, the vain verbal allusions which constitute the ornaments of poetry and oratory ! — Mr. Darwin acquired a competent knowledge of the Latin and Greek languages, chiefly by reading books of useful knowledge, or which contained the elements of science : and which were more agreeable to him than the monstrous and immoral tales of heathen mythology, or of fabulous history. He was of opinion, that to study these dead languages so accurately as to criticise their beauties, and at a time when all their books of real value had been repeatedly translated, was a prodigality of labour, which might suit the retirement of a pedant, but was unbecoming an active philosopher : that to acquire a taste for Greek poetry by years of ill-employed industry, was not much more important than to acquire the power of playing well on some one musical instrument : and that, in the schools of language as in the schools of drawing, a man of science should learn the use of the pen and pencil, as far as they are concerned in the expression or communication of distinct or useful ideas ; but to waste the first twenty years of life in learning the metaphors of language, or the drapery of drawing, might serve those, who made poetry or painting a profession ; but was liable to disqualify the mind for the more energetic pursuits of business or philosophy.

“ During

During the time employed in the acquisition of these languages, besides his occasional advancement in botany, fossil history, and chemistry, he had the opportunity of learning the outlines of anatomy; and of applying himself to natural philosophy experimentally; as well as to the elements of algebra and geometry; and, whenever it was in his power, he sedulously sought the society of ingenious men, who were judges of his acquirements and sagacity, and whose attention flattered him, at the same time that their conversation improved him.

"Nor amid these acquirements of knowledge was his taste for morality neglected; for his ingenious mother, even to her latest hour, instilled into his breast a sympathy with the pains and with the pleasures of others, by sympathizing herself with their distress or exultation: she flattered him into a sense of honour by commending his integrity, and scorn of falsehood, before her friends, and taught him prudence by pointing out to him the ill consequences of the bad conduct of others, whose names or persons he was acquainted with: and as she had wisely sown no seeds of superstition in his mind, there was nothing to overhade the virtues she had implanted.

"About the commencement of his sixteenth year he was induced by the advice of his friends to admit himself of Christchurch College in Oxford, and passed a year rather against his inclination in that University; where he thought the vigour of the mind languished in the pursuit of classical elegance, like Hercules at the distaff, and sigh'd to be removed to the robuster exercises of the medical schools of Edinburgh.

"Here his genius breathed its natural element, sprung aloft, and soared on strong and glittering wing,—till the arrow of contagion reached his flight, and plunged him into the grave!—

"Too oft, when virtue launches her adventurous skiff to save her wreck'd companions, she perishes in the wave herself!—Such is the government of this world!—

"At this University he not only heard the numerous medical lectures with unwearied attention, duly visited the general hospital, assisted his much-valued friend Dr. Duncan, in his public dispensary,\* was busied in the disputations, and treatises of the medical societies; but undertook the care, and attended with diligence all the sick poor of the parish of Waterleith, and supplied them with the necessary medicines.

"Here it was, about the end of April, that he had employed the greatest part of the day in accurately dissecting the brain of a child, who had died of the hydrocephalus internus—That very evening he was seized with a severe headach, to which on the next morning febrile symptoms supervened, with delirium, pretechiæ, hæmorrhage, paralysis of the bladder, and other circumstances of extreme debility which terminated in death.

The following character is extracted from the medical and philosophical commentaries, published periodically at Edinburgh, vol. 5. p. 332, and v. 6. p. 227.

"Thus was the medical world deprived of a young man, from the continued exertions of whose industry and genius there was reason to entertain the most sanguine expectations; with great natural acuteness he possessed the most unremitting industry; and during his three years residence at Edinburgh to receive and communicate information constituted his greatest pleasure. This admirable young man, whose early exertions were thus calculated to raise such high expectations, was cut off ere he had reached the twenty-first year of his age. By his death the public has been deprived of an individual, by whose genius and industry the art of medicine might have been much improved: his teachers have lost a pupil, who might have been the boast of every seminary of education, where he happened to have been placed; and those, who were the companions of his studies, have been bereaved of a friend, to whose extensive knowledge and deep penetration they could have had recourse on every difficulty."

In this pamphlet is contained an account of the retrograde motions of the absorbent vessels of animal bodies in some diseases, by the same author; formerly written, we are informed, in classical Latin, and designed for his inaugural thesis. In a future review we may be led to make an extract or two from each of these performances, though we recommend to our medical readers the perusal of the whole.

K,

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*Speech of Edmund Burke, Esq; Member of Parliament for the City of Bristol, on presenting to the House of Commons, on the 11th of February, 1780, a Plan for the better Security of the Independence of Parliament, and the æconomical Reformation of the civil and other Establishments. Dodsley. 2s.*

We shall here gratify our readers with a few more extracts from this very masterly performance.

"In page 36, Mr. Burke says,—“Coming upon this ground of the civil list, the first thing in dignity and charge that attracts our notice, is the *royal household*. This establishment, in my opinion, is exceedingly abusive in its constitution. It is formed upon manners and customs that have long since expired. In the first place it is formed, in many respects, upon *feudal principles*. In the feudal times it was not uncommon, even among subjects, for the lowest offices to be held by considerable persons; persons as unfit by their incapacity, as improper from their rank, to occupy such employments.



ployments. They were held by patent, sometimes for life, and sometimes by inheritance. If my memory does not deceive me, a person of no slight consideration held the office of patent hereditary cook to an Earl of Warwick—The earl of Warwick's soups, I fear, were not the better for the dignity of his kitchen. I think it was an Earl of Gloucester who officiated as steward of the household, to the Archbishops of Canterbury. Instances of the same kind may in some degree be found in the Northumberland-house-book, and other family records. There was some reason in ancient necessities for these ancient customs. Protection was wanted; and the domestic tie, though not the highest, was the closest.

“The king's household has not only several strong traces of this *feudality*, but it is formed also upon the principles of a *body-corporate*. It has its own magistrates, courts, and bye-laws. This might be necessary in the antient times, in order to have a government within itself capable of regulating the vast and often unruly multitude which composed and attended it. This was the origin of the antient court called the *Green Cloth*—composed of the marshal, treasurer and other great officers of the household, with certain clerks. The rich subjects of the kingdom, who had formerly the same establishments (only on a reduced scale) have since altered their economy; and turned the course of their expence, from the maintenance of vast establishments within their walls, to the employment of a great variety of independent trades abroad. Their influence is lessened; but a mode of accomodation and a style of splendour, suited to the manners of the times, has been encreased. Royalty itself has insensibly followed; and the royal household has been carried away by the resistless tide of manners: but with this very material difference. Private men have got rid of the establishments along with the reasons of them; whereas the royal household has lost all that was stately and venerable in the antique manners, without retrenching any thing of the cumbrous charge of a Gothic establishment. It is shrunk into the polished littleness of modern elegance and personal accomodation. It has evaporated from the gross concrete, into an essence and rectified spirit of expence, where you have tuns of antient pomp in a vial of modern luxury.

“But when the reason of old establishments is gone, it is absurd to preserve nothing but the burthen of them. This is superstitiously to embalm a carcase not worth an ounce of the gums that are used to preserve it. It is to burn precious oils in the tomb; it is to offer meat and drink to the dead,—not so much an honour to the deceased, as a disgrace to the survivors. Our palaces are vast inhospitable halls. There the bleak winds, there “Boreas, and Eurus, and Caurus, and Argestes loud,” howling through the vacant lobbies, and clattering the doors of deserted guard-rooms, appal the imagination, and conjure up the grim spectres of departed tyrants—the Saxon, the Norman, and the Dane; the stern Edwards and the fierce Henrys—who stalk from desolation to desolation, through the dreary vacuity, and melancholy succession of  
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chill and comfortless chambers. When this tumult subsides, a dead and still more frightful silence would reign in this desert, if every now and then the tacking of hammers did not announce that those constant attendants upon all courts, in all ages, Jobs, were still alive; for whose sake alone it is that any trace of ancient grandeur is suffered to remain. These palaces are a true emblem of some governments; the inhabitants are decayed, but the governors and magistrates still flourish. They put me in mind of *Old Sarum*, where the representatives, more in number than the constituents, only serve to inform us, that this was once a place of trade, and sounding with "the busy hum of men," though now you can only trace the streets by the colour of the corn; and its sole manufacture is in members of parliament."

Talking of the great patent offices, Mr. Burke goes on thus :

" Sir, I shall be asked, why I do not chuse to destroy those offices which are pensions, and appoint pensions under the direct title in heir stead? I allow, that in some cases it leads to abuse; to have things appointed for one purpose, and applied to another. I have no great objection to such a change: but I do not think it quite prudent for me to propose it. If I should take away the present establishment, the burthen of proof rests upon me, that so many pensions, and no more, and to such an amount each, and no more, are necessary for the public service. This is what I can never prove; for it is a thing incapable of definition. I do not like to take away an object that I think answers my purpose, in hopes of getting it back again in a better shape. People will bear an old establishment when its excess is corrected, who will revolt at a new one. I do not think these office-pensions to be more in number than sufficient: but on that point the House will exercise its discretion. As to abuse, I am convinced, that very few trusts in the ordinary course of administration have admitted less abuse than this. Efficient ministers have been their own paymasters. It is true. But their very partiality has operated as a kind of justice; and still it was service that was paid. When we look over this exchequer list, we find it filled with the descendants of the Walpoles, of the Pelhams, of the Townshends; names to whom this country owes its liberties, and to whom his majesty owes his crown. It was in one of these lines that the immense and envied employment he now holds came to a certain duke,\* who is now probably sitting quietly at a very good dinner directly under us; and acting *high life below stairs*, whilst we, his masters, are filling our mouths with unsubstantial sounds, and talking of hungry œconomy over his head. But he is the elder branch of an ancient and decayed house, joined to and repaired by the reward of services done by another. I respect the original title, and the first purchase of me-

\* Duke of Newcastle, whose dining-room is under the House of Commons.

rited wealth and honour, through all its descents, through all its transfers, and all its assignments. May such fountains never be dried up. May they ever flow with their original purity, and refresh and fructify the commonwealth for ages!

Mr. Burke concludes his long and eloquent speech in the following beautiful and animated strain:

"Sir, all or most of these things must be done. Every one must take his part.

"If we should be able, by dexterity or power, or intrigue, to disappoint the expectations of our constituents, what will it avail us? we shall never be strong or artful enough to parry, or to put by the irresistible demands of our situation. That situation calls upon us, and upon our constituents too, with a voice which *will* be heard. I am sure no man is more zealously attached than I am to the privileges of this house, particularly in regard to the exclusive management of money. The lords have no right to the disposition, in any sense, of the public purse; but they have gone further in self-denial, \* than our utmost jealousy could have required. A power of examining accounts, to censure, correct, and punish, we never, that I know of, thought of denying to the House of Lords. It is something more than a century since we voted that body useless: they have now voted themselves so. The whole hope of reformation is at length cast upon us; and let us not deceive the nation, which does us the honour to hope every thing from our virtue. If *all* the nation are not equally forward to press this duty upon us, yet be assured that they will all equally expect we should perform it. The respectful silence of those who wait upon your pleasure, ought to be as powerful with you as the call of those who require your service as their right. Some, without doors, affect to feel hurt for your dignity, because they suppose that menaces are held out to you. Justify their good opinion, by shewing that no menaces are necessary to stimulate you to your duty.—But, Sir, whilst we may sympathize with them in one point who sympathize with us in another, we ought to attend no less to those who approach us like men, and who, in the guise of petitioners, speak to us in the tone of a concealed authority. It is not wise to force them to speak out more plainly, what they plainly mean.—But the petitioners are violent. Be it so. Those who are least anxious about your conduct are not those that love you most. Moderate affection and satiated enjoyment are cold and respectful; but an ardent and injured passion is tempered up with wrath and grief, and shame, and conscious worth, and the maddening sense of violated right. A jealous love lights his torch from the firebrands of the furies.—They who call upon you to belong *wholly* to the people, are those who wish you to return to your *proper* home; to the sphere of your duty, to the post of your honour, to the mansion-house of all genuine, serene, and solid satisfaction. We have furnished to the

\* W. Dowdeswell, Esq; Chancellor of the Exchequer, 1765.

people of England (indeed we have) some real cause of jealousy. Let us leave that sort of company which, if it does not destroy our innocence, pollutes our honour: let us free ourselves at once from every thing that can increase their suspicions, and inflame their resentment: let us cast away from us, with a generous scorn, all the love-tokens and symbols that we have been vain and light enough to accept:—all the bracelets and snuff-boxes, and miniature pictures, and hair-devices, and all the other adulterous trinkets that are the pledges of our alienation and the monuments of our shame. Let us return to our legitimate home, and all jars and all quarrels will be lost in embraces. Let the commons in parliament assembled, be one and the same thing with the commons at large. The distinctions that are made to separate us are unnatural and wicked contrivances. Let us identify, let us incorporate ourselves with the people. Let us cut all the cables and snap the chains which tie us to an unfaithful shore, and enter the friendly harbour that jets out into the main its moles and jetties to receive us.—“War with the world, and peace with our constituents.” Be this our motto and our principle. Then indeed we shall be truly great. Respecting ourselves, we shall be respected by the world. At present all is troubled and cloudy, and distracted, and full of anger and turbulence, both abroad and at home: but the air may be cleared by this storm, and light and fertility may follow it. Let us give a faithful pledge to the people, that we honour indeed the crown; but that we *belong* to them; that we are their auxiliaries, and not their task-masters; the fellow-labourers in the same vineyard, not lording over their rights, but helpers of their joy: that to tax them is a grievance to ourselves, but to cut off from our enjoyments to forward theirs, is the highest gratification we are capable of receiving. I feel with comfort, that we are all warmed with these sentiments, and while we are thus warm, I wish we may go directly with a chearful heart to this salutary work.”

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*The Reformer.* By an Independent Freeholder. 8vo. 1s. 6d.  
Fielding and Walker.

The irritating modes of expression made use of in this pamphlet can never coincide with the mild conduct that surely should characterise a reformer.—This author is a most violent writer against opposition. \*\*

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*An Address to the People of England.* By John Burnaby. 8vo.  
1s. Doddsley.

In which are contained some very judicious observations on the poor rates. \*\*

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## CORRESPONDENCE.

*To the London Reviewers who sign W.*

S I R,

Though we are all apt to be partial in our own favour, and to imagine the language we have ourselves used, is clear, intelligible, and determinate, when at the same time another person may discover defects which had escaped our notice; yet I cannot but flatter myself, that the expression I used with regard to the London Reviewers, in connection both with the subject and my preceding periods, far was from being *vague*, but was sufficiently *precise*, notwithstanding the publications of Monthly and Critical Reviews.

If you can see no occasion for attempting to refute the very forcible and striking answers confined within the exceeding narrow compass of only two volumes, that are already in print, and to the objections which you very unnecessarily *advance forward* to propose, others are naturally led to conceive you, in desertion of your tenets, deem it not worth while to examine the matter with care, attention, and diligence. It is indeed somewhat not a little surprising, that when Dr. Kenrick, whose clear, acute, and metaphysical discernment you have professed to acknowledge, had writ so peremptorily in favour of the 'efficacious and irresistible impulse of grace (as in the last passage I quoted) you, who enjoyed the satisfactory advantage of an intimacy with him, and so widely different from his judgment, as to conceive *this* was inconsistent with the justice of God, and clashed with the free agency of man, did not take an opportunity to get your doubts satisfied, and your mind confirmed, by the free discussion of so wise a head. It is highly probable, that he, who had in print passed encomiums upon that work, would have referred you to Mr. Edwards's book, as well as have advanced his own sentiments upon the subject.

Some of your expressions in your fourth paragraph I read with applause and with pleasure: nor can I doubt for a moment, but if the import of them had been before your mind, at the time you penned your strictures on Mr. Gurdon, you would have avoided proposing the queries, into which an unguarded moment, I am persuaded, betrayed you. For "the dictates of finite wisdom, cannot, indeed, be *adequately* conceived by our infinite understandings." Things, therefore, which to our limited comprehensions are inexplicable, may be admitted upon divine testimony as *truths*, and as such strongly defended, without being *nicely* explained by the human critical acumen.

The topics, which first gave occasion to your and my correspondence, are of such a nature, that every capable judge, I

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cannot

cannot but think, will readily acknowledge, they ought not to be treated 'without scripture reference.'

"If there be such a thing as 'efficacious grace,' from 'the God of all grace,' the persons, who really (without hypocrisy) experience it, cannot in the modest profession of it be justly accounted vainly presumptuous, or *self-inspired*."

"Of your late truly learned Editor I knew nothing, and could know nothing, but from his writings, which in a literary way have given me the highest entertainment. But whatever he might be in other respects, I am not in the least apprehensive that he could suffer any thing by a comparison with the names, to which I had referred: an Usher, a Hurd, and a Proteus, with other intermediate celebrated men, all whose characters from their public compositions, and some private anecdotes that have been occasionally mentioned in conversation, (not merely from any of them having been mittered) are worthy the esteem of sensible and serious persons."

"I congratulate you upon becoming a little serious; and will venture to assure you, that you need not dream of "The painful expence of wounds," to which I am a perfect stranger from your capable pen. But I hope this serious gleam may enable you to exercise a little patience, as, like Maurice, Elector of Saxony, in his military achievements, I shall wait a fair opportunity to take the field."

With all proper regard, I am, Sir,

Roche Cornwall,  
May 25th, 1780.

Your obedient humble servant,

SAMUEL FURLY.

"P. S. It was not till 3 o'clock this afternoon that your April review came to my hands: whether, therefore, this will get time enough to you to be inserted in this month's Review or no, I cannot tell, tho' this is post night."

*"Answer to the foregoing."*

"SIR,

"Were I inclined to dispute the truth of your first observation, it would be impossible; since you have, in the same paragraph, evinced its propriety, by flattering yourself that your expression, in regard to the Reviews, was sufficiently precise—when, to every other person, it must appear carelessly indeterminate."

"But if we are, thus, to cavil on each other's expression, we shall never arrive at our point in view.—Whether I was right in my criticism, or you wrong in opposing it, without you had given just and solid reasons for the necessity of your opposition, founded on the supposed fallacy of my critique."

"Indeed, Mr. Furdy, I cannot be serious. You have so ludicrous a mode of argument. You tell me that as I see no occasion for attempting to refute the very forcible and striking answers, con-  
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finer withing the *exceeding narrow* compass of *only two* volumes; others will deem it a desertion of my tenets; and what a curious mode of inference is this! my neither having time nor inclination to read the *exceeding narrow* compass of every two volumes that any opposer of my principles may refer me to, because he has not at hand arguments himself to refute them—if any, with yourself, can deem this a desertion of tenet, I must beg leave to desert all argument with such as being deserted by their reason.

“The remaining part of the paragraph relating to Dr. Kenrick, not being at all to our purpose, I think worthy of no other answer, than to confess *my* surprise at your suffering matter so foreign to our dispute, to creep into your epistles,—unless any thing serves with you to fill up a barren page. As it may serve however to lessen *your* surprise, I will so far inform you—that Dr. Kenrick and myself had other avocations to attend, beside entering into the labyrinth of religious disquisitions.

“I am sorry that the applause and pleasure with which you confess to have read my fourth paragraph, had no other effect, than to mislead your judgement. I would attempt to shew the fallacy of pretending to believe what is in itself incomprehensible\*, if it would not lead us into another field of argument before we have properly acquitted ourselves in the present.

“You are at liberty to make what proper use you please, in your answers, of what I have said before on scripture reference.

“As you do not yet understand what I mean by self-inspired, it may be proper to endeavour to elucidate a matter that, hitherto, you either cannot or will not comprehend. Self inspired may be applied to two sorts of persons. The one, they who are a sufficient hypocrite in principle, and sufficiently presuming in practice, to affect an inspiration, the better to impress the minds of a deluded people with a reverence for their persons, and a faith of their irreligious doctrines. The other are they, who, from a weakness of intellect, and enthusiasm of temper, do not *hypocritically*—but really, though vainly *imagine* themselves inspired. Now, Sir, I believe you understand what I mean by self-inspired.

“I know not why you should suppose my patience was exhausted—waiting for your answers; except it were, from the many uninteresting letters having already passed between us, my seeing an addition to them likely to intrude not on my patience, namely, but on that of our Editor and those of our readers.

I am, Sir,

Your most obedient Servant,  
W.”

“Mr. Anderson begs leave to offer his compliments to the writer of the criticism on “*The enquiry into the causes that have retarded the advancement of agriculture in Europe.*” [London Re-

\* We know that God exists; but to believe the manner, Sir, is impossible,

view for November last.] He had not an opportunity of seeing that Review till very lately, which is the reason he did not sooner pay his respects to the writer of that article. Nor would he now have done himself that honour, had it not been to refute a calumny that is equally unjust and injurious. He therefore relies on the justice of the Authors of the London Review, for inserting the following remarks in the next number of that work.

"The Reviewer, in the article above alluded to, has been pleased to hold up to the public, "*The Enquiry, &c.*" as a plagiarist—As a book in which Mr. A. has taken "*Many unacknowledged liberties with the publications of Mr. Marshall.*" "*We think it proper,*" says he, "*to apprize our readers, that the publication before us is evidently a scion from that recently raised stock.*"

"Few men entertain more respect for the abilities of Mr. Marshall, than the writer of this card. He considers him as a fellow-labourer in the same useful field with himself; a field so very extensive, that there is room enough in it, not only for themselves, but for many such to exert their utmost abilities, without interfering with each others province. He is therefore happy to find such a useful coadjutor as Mr. M. and is glad to embrace this public opportunity of doing justice to his talents, and shall be on all occasions ready to forward his pursuits to the utmost of his power. While he thus endeavours to do justice to Mr. M. he hardly thinks it necessary to apprise any reader who has perused with a moderate degree of attention his own performances, and those of Mr. M. that the authors of these performances view things in a very different light, and differ much in opinion in many important particulars. The leading characters in the works of these two writers, are indeed so extremely dissimilar, that it was not without some degree of astonishment Mr. A. read the charge as above set forth. And if the reviewers will take the trouble to compare the work now under consideration with the other writings of Mr. A. that were published several years ago, they will find that his manner of thinking in the last, is as consonant with that of his former publications, as it is dissimilar to that of Mr. M. This, if no other argument could be adduced, would be a sufficient refutation of the charge.

"It happens, however, that the work which the Reviewer has *felicitly* denominated a *scion*, from one that was published in the year 1778 (if I mistake not, Mr. M's. first book on agriculture was then published) was written in a very remote part of the country, as early as 1776, and was perused very soon after it was written by some persons in London, to whom it was then sent, who will satisfy any of the Reviewers as to this particular, if they shall think it worth while to call for that purpose. Mr. Marshall began to practise agriculture only about that period, so that if there had been any similarity between the two works in question, it would appear much more probable, that *he* had accidentally seen that Mr. S. had borrowed his ideas from thence than the reverse. But of such plagiarism, Mr. A. for the reasons above given, most readily

dily declares him innocent, nor has he such a mean opinion of the ingenuity of Mr. M. as to believe that he would have been capable of taking any *unacknowledged* freedoms of that kind. Even if the coincidence of their ideas had been very remarkable he should not have thought himself authorised without very strong proofs to have drawn such an injurious inference; for there is surely no impossibility in two persons who consider the same subject with attention, making observations somewhat similar, altho' the probability is that they will be in many respects dissimilar, where the subject is not fully known.

"Mr. A. further begs leave to inform the Reviewer, that his work was published at Edinburgh, in January 1779; immediately before which publication, the copy of Mr. Marshal's first book had fallen into his hands, which induced him to add a note (note 1, p. 66) recommending that book for one peculiar excellence, which distinguishes it from all others. This he believes is the only passage in his book that was either added or altered in consequence of the perusal of that work.

"Were it not for taking up too much of your room, several other passages in that Review should be here animadverted upon;—but as this would be very little interesting to readers who have no concern in the matter, in compliment to them it is proper to decline it; which Mr. A. does with the less reluctance, that he does not feel himself hurt by these criticisms. Nothing is more easy than to give an appearance of absurdity to propositions that require much modification, or many illustrations to render them intelligible. It is but to state the propositions in a ludicrous manner, and take no notice of the modifying expressions, or keep the illustrations out of sight. Possibly some Reviewers may think it more necessary to entertain their readers with droll and ludicrous remarks, than to inform their understanding. If this is so, the most innocent plan for enjoying this amusement, is, to select such authors for the purposes as are least in danger of being hurt by these witticisms.

"For one particular remark, however, Mr. A. finds himself under particular obligations to the Reviewer, to whom on that account he begs leave to return his grateful thanks. In conformity to a common though reprehensible *nomen loquendi*, he has inadvertently made use of the phrase *infinitely diversified*, to denote a diversity so great, as that we have not yet been able to form any idea of its extent. This phrase escaped him and his friends, but has been *properly* stigmatized by the Reviewers. He confesses it is unphilosophical and improper, and will therefore avoid it in any future edition of that work.

"When he has stated this particular, Mr. A. thinks he has discharged his duty to the Reviewer. He has no pleasure in squabbling or bespattering others. This work is now in the hands of the public, and to the work alone he refers for an answer to all the other criticisms upon it."

May 9th, 1780.

"The Authors of the London Review are never more happy, than when they have an opportunity of evincing their candour; and are always ready to insert the liberal *replies* of Authors, whose works they have *spoken to*. We should, indeed, have printed Mr. Anderson's card with peculiar pleasure, had it not been in some degree illiberalised by two or three harsh and ill-applied expressions. We can however, readily forgive them, as coming from a man whose feelings we are happy to find are of the more delicate tone; and should we have the honour of reviewing any future work of this grave and *sensible* author, we promise to avail ourselves of our three-tailed wigs, and sit in judgement with a becoming solemnity.

"On referring to our Register of Advertisements, we find that Mr. Marshall's first book was advertised,—that is to say published,—in May 1778. His second in May 1779. And Mr. Anderson's Inquiry, &c. (in the London papers at least) not until September 1779. Mr. A's book consists of only nine sheets; it might therefore, for any thing the public could possibly know to the contrary, have been printed,—nay, *wholly written*,—after the publication even of Mr. M's. *last* book; and whoever will compare the first and second pages of Mr. A's Preface with the first note of Mr. M's minutes; and the introductory part of the enquiry itself with various passages in the digest of the minutes, will not only find the ideas; but, notwithstanding the great disparity in the ordinary styles of these two writers, will see them conveyed in similar language. If however, Mr. A's book was *wholly written* (except not 1. p. 66.) in 1776, we can only say that men who study the same same subject, may think and write *very much* alike; and that we congratulate the public on their having two men, who in opposite extremes of the island, seem equally studious to serve them. We will venture to flatter ourselves at the same time that through their united efforts, we shall see agriculture brought to the test of rational principles, and that it will no longer be subject to the misrepresentations of ignorant, superficial or designing writers. Mr. Marshall, we are informed, is now offering to the public a plan, which bids fair to answer this desirable end, and which is probably alluded to in the above card. We shall think ourselves obliged to Mr. M. or any of our readers for a copy of it; as we wish with Mr. Anderson, "To forward Mr. Marshall's pursuits to the utmost of our power."

# A P P E N D I X

TO THE

E L E V E N T H V O L U M E

O F T H E

## L O N D O N R E V I E W .

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F O R E I G N B O O K S .

F R A N C E .

*Encyclopædiæ Poétique, &c.* *Encyclopediz Poetica*, or a compleat Collection of the most approved Fugitive Pieces on every possible Subject. Paris 1780.

If our readers can receive as much entertainment, as we must own we have derived from the perusal of this truly pleasing and entertaining medley, which is the third volume of a collection made with equal taste and discernment, they can not but be pleased with the following extract. Whenever a French poet does not attempt to soar above the circumscribed sphere which the weak expression of his language seem to have desiered for him ; when he does not in his native pride try to emulate the Pindaric strain, or the *Shakespearean* sublimity ; we readily acknowledge that he may claim a great share of merit, and are ready to do him all the justice he deserves.

Among the pleasing trifles contained in the collection, we have thought the following lines address'd to *Beauty*, worthy of a place in our review. They are the production of the *Abbé* now Cardinal *de Bernis*.

“ Quel spectacle s'offre à ma vue ?  
Quel objet vient frapper mes sens ?

VOL. XII.

l i i

Mon

Mon ame paroît toute émue :  
 D'où naît le trouble que je sens ?  
 Mon esprit étonné s'égare ;  
 Un charme inconnu s'en empare.  
 Confus, inquiet, agité,  
 Quelle divinité puissante  
 Me frappe, me ravit, m'enchanté ?  
 Est-ce toi, charmante Beauté ?

Mais qui pourroit te méconnoître ?  
 Qui peut se tromper à tes traits ?  
 Déesse, tu n'as qu'à paroître,  
 Tout cede à tes divins attraits.  
 Oui, l'univers te rend hommage ;  
 On admire en toi l'assemblage  
 Des plus rares présens des dieux.  
 Tout est sous leur obéissance,  
 Mais tout l'éclat de leur puissance  
 Cede à celui de deux beaux yeux."

Here the Poet gives a circumstantial account of all the sacrifices offered by the Gods of Olympus to the shrine of mortal beauty ; and then goes on :

" De même qu'une fleur nouvelle,  
 Qu'un printems voit naître & mourir,  
 On apperçoit dans la plus belle  
 Ton brillant éclat se flétrir :  
 Le tems, qui n'épargne personne,  
 De sa cruelle faux moissonne,  
 Sans égard, tes roses, tes lis ;  
 Mais son inexorable rage,  
 En pensant te faire un outrage,  
 De tes dons augmente le prix.

Les Ris, les Graces, la Jeunesse  
 Accompagnent partout tes pas ;  
 Les Plaisirs te suivent sans cesse ;  
 Il n'en est point où tu n'es pas.  
 De ses héros, déesse aimable,  
 Tout l'univers t'est redevable ;  
 Il te doit leurs faits glorieux :  
 Hercule eut Jupiter pour pere ;  
 Mais sans les attraits de sa mere,  
 Auroit-il mérité les dieux ;

Trop insensé, qu'osai-je faire ?  
 Quel vain espoir peut me flatter ?  
 Beauté, quelle ardeur téméraire  
 M'engage à vouloir te chanter ?



Ta vue en dit plus que ma lyre ;  
 Et malgré le feu qui m'inspire,  
 Je peins mal tes divins attraits.  
 Heureux, pour prix d'un foible hommage,  
 Situdaignois sur mon ouvrage  
 Kepandre quelque'un de tes traits.

The last lines might have been more tenderly enforced ; but we beg our readers to remember that, according to the code of Romish bigotry, *Bernis*, as a *man* might feel, but as a *priest* dared not express his sentiments.

Mr. DESMAHIS, a poet of some reputation, furnishes us with his thoughts on the difficulties of leading a happy life. We are sorry to see a *Frenchman* so much out of humour with mankind, become the echo of that *croaking man-hater* Mr. O'BRIEN MAC MAHON \*,

*Que le bonheur est loin des hommes !*

“ A qui demander le bonheur,  
 Parmi des femmes sans honneur,  
 Parmi des hommes sans justice ;  
 Dans un monde où l'on brave tout,  
 Où l'on nomme le vice un goût,  
 Et la perfidie un caprice ;  
 Dans une cour où l'on se fait  
 Un trop politique système  
 De caresser tout ce qu'on hait,  
 Et de trahir tout ce qu'on aime ;  
 Où l'amour n'est qu'un vain desir  
 Et meurt avec la jouissance ;  
 Où l'amitié suit le plaisir,  
 Mais abandonne l'innocence ?  
 Toutefois entrant au hazard  
 Dans ces commerces d'imposture,  
 Nous achetons bien cher de l'art  
 Ce que nous offre la nature.  
 Elle fut la divinité  
 De la plus saine antiquité :  
 Nos bons aïeux, constamment sages,  
 Vivoient, pensoient selon ses loix ;

\* We beg leave to throw some stress on the name of O'BRIEN, in order to distinguish the *myxanthropist* author of the *Depravity of Human Nature, English Candour displayed*, &c. from the *peaceable* PARKYNS MAC-MAHON, A. M. who, we can assure our readers, is *perfectly reconciled* to the frailties of human nature, and has the *amazing fortitude* to look on Englishmen as his brethren and fellow-subjects.

Et nous l'exilons à la fois  
 De nos mœurs & de nos ouvrages.  
*Alors* Alceon on s'aimoit constamment,  
 Sans promesse & sans imposture ;  
 Nous avons recours au serment,  
 Mais nous connoissons le parjure.  
 On s'arrange sans s'estimer ;  
 On vit ensemble sans s'estimer ; *Alors*  
 C'est une piece qu'on publie ;  
 Et des scènes qu'à tout Paris  
 Donnent Phirilis ou Julie,  
 Le dénouement est le mépris,  
 Comme le début, la folie.  
 Tel est le système du cœur.  
 L'esprit, plus faux dans ses caprices,  
 Des préjugés se dit vainqueur,  
 Quand il est dompté par les vices,  
 Ou, pour mieux cacher ses travers  
 S'enveloppant de mille voiles,  
 Fait briller ses talens divers  
 Dans la nuit, comme les étoiles.

. . . . .  
 Dans ce siècle d'aveuglement,  
 Si l'on pense encor un moment,  
 C'est avec une peine extrême ;  
 Et ce qu'on dit est le tourment  
 De l'auditeur & de soi-même  
 Toute votre sublimité,  
 Auteurs enivrés d'Hippocrène,  
 Vaut-elle la simplicité  
 De Moliere ou de la Fontaine ?

Ce qui regne encor adjourd'hui,  
 C'est la fureur de la satire ;  
 Le talent de chasser l'ennui  
 Est l'art facile de médire.  
 Cléon, chez la jeune Eucharis,  
 Médit d'Ismene & de médire.  
 Il va voir ensuite Eugénie ;  
 C'est Eucharis qu'il calomnie ;  
 Et tandis qu'il s'applaudit fort  
 Des horreurs que partout il sème,  
 Dans tous les cercles dont il fort  
 On le met en pieces lui même.  
 Il faut donc exiler l'honneur,  
 Si l'on veut loger le bonheur ;  
 Et ce tableau vous fait connoître  
 Que l'on est obligé d'apled,

D'être

D'être heureux sans le mériter,  
Ou de le mériter sans l'être.

As Reviewers we have but too often occasion to prepare bitter pills for authors and readers ; let us at least comfort the latter, and contrast theſe melancholy truths too well known to people in high life, by the picture of true happineſs obvious to every one who dares ſeek for it ; the precepts of which are laid down by *Horace*, and recommended by that noble and amiable poet the Duke de *Nivernois*, in the following lines, which makes part of the poetical collection now before us.

*L'Homme vraiment Philoſophe.*

De le trompette Sanguinaire  
Il oſe méprifier la voix ;  
De la fortune mercénaire  
Il ignore les dures loix.

Il rit du frivole avantage  
Dont le courtiſan eſt épris ;  
Et l'intrigue au double viſage,  
N'obtient de lui qua des mépris.

Fidèle aux loix de la nature,  
Seule elle fait tous ſes plaiſirs ;  
Et ſes beſoins ſont la meſure  
De ſes gouts & de ſes deſirs.

Tantôt à ſa vigne naiſſante  
Il unit les jeunes ormeaux ;  
Tantôt, d'une main bienſaiſante,  
Il en élagne les rameaux.

Tantôt, à l'ombre de ſa treille,  
Il compte ſes troupeaux naiſſants,  
Il ferre les dons de l'abeille ;  
Il tond ſes agneaux bondiſſants

Lorſque Pomone, en ſes contrées ;  
A mûri ſes dons précieux,  
Il charge ſes mains épurées,  
Des prémices qu'il offre aux dieux.

Sous un vieux chêne il ſcait attendre  
Le déclin du brûlant ſoleil ;

Puis

Puis sur un gazon frais & tendre  
Il va chercher un doux sommeil.

Alors, mille rivaux d'Orphée,  
Fardeau léger des arbrisseaux,  
S'unissent, pour hâter Morphéc,  
Au gazouillement des ruisseaux.

We must own that it is with a mixture of pleasure and surprize that we see a courtier of the first rank, bestow the epithet of *frivolous* on the advantages which are fought for at court : frivolous, nay ridiculous indeed, unless the Sovereign deserves to hear, and the courtier dares to speak truth.

*Dictionnaire Historique, &c.* An Historical Dictionary of the City of Paris and its environs ; wherein is given the Description of the various Monuments and Curiosities of that Capital, &c. &c. Dedicated to the Marechal Duc de Brissac, By Messrs. Hurtant, A. M. and Magny, late an Officer in the King's Revenue, 4 vols. 8vo. Paris apud Moutard, 24 Livres bound.

Part of the articles contained in this compilation are well chosen, and properly digested, nevertheless the work upon the whole, like most of this kind, abounds with errors, which however, may easily be rectified in some future edition. The compilers are strikingly erroneous in the biographical part of the French authors, born in Paris, placing amongst them *Crebillon* the elder, born at *Digon* in Burgundy ; whilst they omit mentioning *La Motte*, son to a hatter settled in Paris, *Quinaut* and the celebrated *Moliere* born in that metropolis. —We shall content ourselves with extracting one or two of the numerous anecdotes related in the above entertaining collection.

Under the article *Bourreau* (Hangman) we read the following whimsical account.—“ A man equally famous for his wealth and avarice, resolved to put a period to his wretched existence ; yet he has still sense and reason enough left to look on suicide as an act equally repugnant to nature and honour. Nevertheless he remained in his former resolve of parting with a life which he thought hardly worth the expence he was at to support it. Thus divided in his own mind, determined, yet, not knowing how to die, he came to the following resolution, as strange as we think it unprecedented in the annals of human folly. He waited one morning on  
the

he Sieur *Longueval*, the then executioner, and accosting him with great civility, desired to know whether he had the honour of speaking to the high finisher of the law? He was answered in the affirmative by *Longueval*, who took his visitor at first for an humble suitor for some preferment under him, but was soon undeceived by the following question. Pray, Mr. *Longueval*, what may be your fee for hanging a man; Trifling, indeed, Sir, if compared to the trouble it gives one. Well I shall make it worth your while if you will do me the favour to hang me. How! Sir, I hang you without a legal authority for so doing? In conscience I must not; obtain a proper warrant from some of the courts of justice, and you will find me ready to oblige you in the best manner I can.

"Incensed at the refusal, he upbraided the hangman, telling him that he was not worthy of so eminent a trust, and declared that if he persisted in refusing his good offices, he would make him repent; for, says he, I shall hang myself, and then deprive you of that part of your salary, and save so much money.—My dear sir, rejoined *Longueval*, you are blinded by your passion: but let me beg you to consider: 1st, That it is not only illegal but dishonest to encroach on any man's property: 2dly, In regard to saving of money, and robbing me of my due, you are totally mistaken; for I shall have you to hang again, after I have dragged your carcase on a sledge about the streets; (a custom practised in France against the body of suicides) and thus earn a double fee, and whilst the cost of suit will be levied on your forfeited goods and chattels. This last observation determined our miser to bear up with the miseries of life, and he contented himself with cursing a country where a man could not die *gratis* whenever he thought proper."

The Compilers are very severe on the versality of their countrymen in point of dress, and reprobate it highly as the index to the instability of mind with which they have so often and so justly been accused. They reckon two hundred different sorts of fashionable caps, and one hundred and fifty trimmings for gowns; some of the latter are as whimsical in their make as they are ridiculous by the names given them, such as *Plantes indiscrettes*, *Grande réputation*, *insensible*, *desir marqué*, &c. Among the modish ribbands are the following: *attention*, *cil abattu*, *soupir de Vénus*, *conviction*, &c. &c. But to form a just plea of this transcending nonsense, et lus hear the authors themselves.

"On compte aujourd'hui, deux cens sortes de bonnets à la mode, cent cinquante especes de garnitures de robes; voici les noms de quelques-unes: 'Les *plaintes indiscrettes*, la *grande réputation*, l'*insensible*, le *desir marqué*; il y en a à la *présence*, aux *vapeurs*, au *doux sourire*, à l'*agitation*, aux *regrets*, à la *composition bonnête*, &c. Les rubans à la modes s'appellent *attentions*, *marque d'espoir*, *cil abattu*, *soupir de Vénus*; un *instant*, une *conviction*, &c. &c. &c. . . . On a vu dernièrement à l'opéra une dame avec une robe *soupir étouffé* ornée des *regrets superflus*, avec un point au milieu de can  
deur

deur parfaite, une attention marquée, des fouliers des cheveux de la reine, brodés en diamant en coups perçus & le venez-y voir en éméraudes, frisée en sentimens soutenus, avec un bonnet de conquête assurée, garni de plumes volages, avec des rubans d'œil abattu, ayant un chat sur l'épaule, couleur de gens nouvellement arrivés, derrière une Médicis montée en bienfaisance, avec un désespoir d'opale & un monchon d'agitation momentané."

Speaking of those wretches miscalled women of pleasure, the authors observe that formerly they formed a body, or kind of corporation, and were burthened with taxes. They every year went in procession, on Mary Magdalen's day, and several streets adjoining to each other were allotted to them. Lewis VIII. ordered them as a badge of their profession, and a distinctive mark to wear a girdle of golden tissue, whence the French proverb *Bonne renommée vaut mieux que ceinture dorée*. The 10th article of the ordinance of the States, assembled at Orleans, in 1560, suppressed all places of prostitution; but the ladies were restored to their former right and privileges upon a memorial presented in their favour to the Parliament of Paris, by Dr. Cayet, preceptor to Henry IV. it is a difficult matter to ascertain what might be the number of those women *folles de leur corps* (sportive of their bodies.) But by the police records it appears that in the year 1773 it amounted to 28,000 *fair traders* only; the *smugglers* not being entered at the police.

We shall dismiss this article with the following quotation, which we give in the author's own words, that those of our readers, who understand the language, may judge of the stile in which the whole work is written. The passage refers to a custom which is now out of use in the Parliament of Paris.

" Les ducs et pairs, soit qu'ils fussent princes ou même fils de France, les rois et reines de Navarre, étoient obligés de donner des roses au parlement en avril, mai et juin. Nous ne savons pas la cause d'une telle coutume, ni le tems où elle commença. Nous ne sommes pas non plus fort instruits de la manière dont elle l'observoit. Nous savons seulement que le pair qui présentoit ces fleurs, faisoit soncher de roses, de fleurs et d'herbes odoriférantes, toutes les chambres du parlement, et avant l'audience donnoit splendidement à déjeûner aux présidens et aux conseillers, même aux greffiers et huissiers de la cour. Il estoit ensuite dans chaque chambre, faisant porter devant lui un grand bassin d'argent, plein d'aurant de bouquets d'œillets, de roses ou d'autres fleurs de soie ou naturelles, qu'il avoit d'officiers, et d'autant de couronnes de même, rehaussées de ses armes. On lui donnoit ensuite audience dans la grand-chambre, puis on entendoit la messer. Les hautbois jouoient pendant tout ce tems-là, excepté durant l'audience; ill alloient même jouer chez les présidens avant leur dîner. Il faut observer de plus, 1<sup>o</sup>.  
que



que celui qui écrivoit sous le greffier avoit son droit de roses; 2°. que le parlement avoit son faiseur de roses; appelé *le rofier de la cour*; 3°. que les pairs achetoient de lui celles dontils faisoient leurs présens. Le parlement de Paris ordonna le 17 de Juin, 1541, que *Louis de Bourbon*, prince du sang, duc de Montpedfier, créé duc et pair au mois de février 1538, lui présenteroit des roses avant *François de Cleves*, créée duc de Nevers, pair de France, au mois de janvier de la même année 1538. La présentation des roses se faisoit généralement par tous ceux qui avoient des paires dans le ressort du parlement. . . . Cette redevance a cessé dans le siècle dernier, sans que l'on puisse en fixer précisément l'époque. Il y a apparence que c'est sous le ministère de cardinal de Richelieu."

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*Histoire de Laurent Marcel, &c.*—The History of Laurent Marcel, or the unprejudiced Observer, 4 vol. in 12mo. Lile apud Le Houcq, 1780.

The matters contained in this kind of moral novels, are reflections on monastic life and government, public education, religious tolerance, quackery, hypocrisy, war, luxury, the relics of Romish saints, various monuments in Italy, &c. &c. Although these observations do not offer any thing new, they have a great share of merit, in that they are for the most part bold and very judicious.

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*Memoires, &c.*—Memoirs on Mathematicks and Natural History, presented by several learned Men to the Academy of Sciences in Paris, and read publicly in their Assembly. 4to. Paris, apud Moutard and Pankouke, 1780, with 9 Copper-plates, price, stitched, 15 Livres 10 sous; bound 18 Livres.

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*Traité contre l'amour des Parures, &c.*—A Treatise against the love of Drefs and Luxury, by the author of a Treatise against Dancing and Immoral Songs, in 12mo. Paris, apud Lotin, Senior.

The very *vox clamantis in deserto*, preaching good and sound moral to a deaf congregation.

VOL. XII.

K k k

Les

*Les Contes de Jean Boccace*, &c.—Tales by J. Bocacio, together with the Life of the Author. Paris apud La Porte.

There have been before this two French translations of the above tales; the one as indelicate, as it is incorrect; in two volumes, 12mo. the other in 8vo. more chaste and compleat; but written in the most barbarous stile. The present one seems to us to possess a very great share of merit, and that in particular, which is the criterion of all good translations, faithfulness without a disgusting severity.

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Before we conclude the article of French books, we think ourselves bound, by the laws of that impartiality which it is our duty to observe, to publish part of a letter which was sent to us from Paris, (it appeared last February in the *Espirit des Journeaux*) as it will afford an opportunity to one of our celebrated naturalists of vindicating himself from the charge brought against him by the writer of the letter, of which the following is an exact translation:

“ I believe I am the first who has proved that there is a volcano towards *Andernac*, situate on the left shore of the river Rhine. As Sir William Hamilton seems to be ignorant of this circumstance, and gives himself for the author of such discovery, boasting of it to the Royal Society at London, in a letter to Sir John Pringle, printed in the Philosophical Transactions of the year 1778, give me leave, in my turn, to inform the public, that I spoke of the above discovery some years ago, viz. in the year 1774, on the 7th of February, in an Essay on the Natural History of Fossils in the Netherlands, read before the Imperial and Royal Academy of Brussels, and printed in the 1st. vol. published by that learned company in 1777.

“ Sir W. H. being at Spa, in 1777, I had the honour to speak to him about that volcano, and he, together with the Marquis of S. and Mr. L. paid me a visit at *Theux*, in order to view the pieces from the fame, which I had in my collection, it is somewhat astonishing that Sir W. should have forgot this at his departure from Spa, whence he set off to go up the Rhine, and write his letter to Sir J. P. &c. Signed ROBT. LIMBOURG, M. D. of *Montpellier*.

Here follows the quotation from the 1st. volume of the *Memoirs of the Imperial and Royal Academy* for 1777, page 396.

“ Quoiqu'il

“ Quoiqu'il paroisse que l'érection des bancs de nos rochers, puisse être attribuée à une éruption souterraine, on ne voit aucune matière propre aux volcans, qu'à Steffen, village situé entre Malmédi & Andernac, où il y a des rochers noirs, semblables à des briques que le feu a vitrifiées & boursofflées en cellules: ces rochers dont on fait des meules, ne diffèrent en rien de quelques laves que j'ai vues en Italie au Mont-Vesuve, & au Pui-Dome, ancien volcan en Auvergne: ils sont une preuve assez forte qu'il pourroit y avoir eu un volcan renouvelé dans ces endroits, dont Tacite (*V. Annal. lib. 23, à la fin*;) rapporte que de son tems le pays fut brûlé par des feux sortis de la terre. *Jusqu'aux murs de Cologne*, dit encore cet historien. (*ibid.*)

# GERMANY, &c.

*Job. Dav. Heilmanni, Theologi nuper Gottingensis, &c. The Work of the late John David Heilman, a celebrated Divine of Gottingen, most Part of them on Subjects of Divinity. Published by Donavius. 2 vol. 8vo. Fene apud Gollae.*

Heilman has been looked upon not only as one of the profoundest divines that ever graced the celebrated university of Gottingen, but even the whole protestant church. He was born at Osnaburgh, in 1727, and in 1754 chosen rector of the schools at Hamelen; two years after promoted to the directorship of the college of Osnaburgh, and in 1758 our author was made professor in the university of Gottingen. He died in the year 1764. Besides the theological matters contained in the collection we speak of, he is author of a justly esteemed translation of Theodoret, and an excellent compendium of dogmatic divinity. He also assisted the late Mr. Baumgarten, who had chosen him his librarian, in writing his novels, the German Miero; the universal history and other works of that truly learned divine. Most of the *opuscula* in the above collection are in latin, and twenty-two in number.

*Alberdie, &c.—An Essay on the taking of Oaths. Berlin. 8vo. 1779.*

In a dedicatory epistle to the council of state, Mr. Oesfeld avowed himself the author of the above essay; which is professedly

fessedly written to put a stop, if possible, to a practice that too often exposes the sacredness of religion to be prostituted to the vilest purposes, at least in many instances: if the deponent is deaf to the voice of conscience, says the writer, it is dangerous to put him upon his oath, and it is superfluous and useless in the contrary case.

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*Goethen Schriften.*—The works of Mr. Goethen. 4 Parts in 8vo. Berlin apud Himbourg. 1779.

The first part contains the misfortunes of Werther, Erwin and Elmira: the second, Goele von Berlichingen and Clavigo: the third, Stella, Claudina of Villabelle; the moral and political puppets; all of which have been published before; and in the fourth, we find a dissertation on Gesman, Proserpine, a monody, several miscellaneous poems, &c.

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*Lustspiele von, &c.*—Comedies written by J. K. Wefel. 2vol, Leipfick apud Duck. 1779.

We find here only two plays, the one called *Caprice and Honesty*.—A countess dowager falls in love with her daughter's institutor, and finds means to inveigle him into matrimony, notwithstanding he had plighted his faith to another.

The subject of the other is we apprehend pretty familiar to those of our readers who delight in admiring the original productions of our fair dramatic-writers, on the winter stages.—The play is called the *Whimsical Trial*, or in better words the *Belle's Stratagem*.—A Belle in order to try whether her *beau* has delicacy enough to prefer a woman's morals to her external accomplishments, not only plays the wanton, but affects to be a general lover, and even gives the man to understand that he has several favour'd rivals: but seeing that the virtuous young man expresses a becoming indignation, and

and is ready to conceive for her as great an aversion as he had shewed love hitherto; she discloses the *stratagem*, declares her innocence, and rewards his love for virtue with a hand as pure as her heart.—On this similarity of two dramatic plans the following question may fairly be asked—*which of the two manuscripts has first crossed the seas?* We shall not attempt to answer—*Davi Sumus non cedi.*

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*Christliche, &c.* Theory of the Christian Religion, the Practice of which is recommended through Life, by Mr. Less. Gottingen, 1779, in 8vo. 592 pages.

The whole work is divided into twelve articles, under the head God, Creation, &c. &c. The author shews himself a very orthodox protestant, but a very whimsical writer.

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*Überdas, &c.*—An Essay on the Study of Philosophy read in the Academy of Munich, on the Elector's Birth Day, by Mr. Baader, Director of the Schools of Philosophy, and of the Academy's Museum of Natural history. Munich, in 4to. 96 Pages.

The author lays down a plan of philosophy *in usum gormanorum*, and displays throughout that only sort of fanaticism which deserves praise, we mean that love and enthusiastic zeal which should inflame the breast of a true patriot when he writes, speaks or fights for the prosperity and welfare of his fellow-citizens.

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In pursuance of our plan of laying before our readers from time to time the subjects of the premiums proposed by the foreign learned societies, we here subjoin the programma published by the academy of St. Petersburg, as it refers to the solution of a problem in botany, a science as deservedly esteemed as it is usefully cultivated by several of our countrymen.

men. We shall give it in the original latin to prevent any mistake that might arise from the translation of technical words.

## P R O G R A M M A.

“Sommis Augurtissiae Catharinae XI. Russiarum imperatricis & autocratoris auspiciis, directore academae illustrissimo Domino de Domaschnew—Augustae cubiculario actuali, academia imperialis scientiarum Petropolitana, ad annum 1782, hanc de praemio certantibus proponit quaestionem: Sententiae physiologorum de plantarum cryptogamiarum Linnœi, seu filicum, muscorum, algarum, fungorumque propagatione hucusquē valdoperè divisa sunt. Alii non nisi per gemmas plurimas harum plantarum perennare & feminibus planè carere perhibent; alii semina vera in his addesse & plantas matri similes exindè provenire condendunt, qui iterū quoad feminum fructificationem inter se differunt. Alii hanc per tunicam communem vasculosam, femina cryptogamiarum obvolventem & in superficie internā auram feminalem exhalantem, in filicibus & muscis praesertim, peragi; alii eandem per organa masculina, illis plantarum perfectarum simillima, auram feminalum explodentia, in muscis & fungis praesertim, obsoivi asserunt. Minimè pariter de partium temporariarum denominatione, muscorum imprimis, botanici consentiunt: alii substantiam eandem pro polline antherarum havent, quam alii semina esse dicunt; atque partem eandem alii antheram, alii feminum capsulam appellant. Alii tandem illam muscorum particulam quam vulgò calyptram nominant, pro tunica vasculosā fecundante, antherarum vices sustinente; alii pro tunica inertī, calycis loco inserviente, declarant; iidem modo planè analogo de volvā fungorum dissentiunt. Ad lites has litterarias componendas academia scientiarum imperialis Petropolitana viros omnium gentium doctos invitāt ut unam alteramve harum opinionum reiteratis observationibus & multiplicatis experimentis tandem confirmare, vel aliam, si probabiliorē invenerint, proponere, verbo: Theoriam generationis & fructificationis plantarum cryptogamiarum Linnœi dare, & observationibus ad varias, si non omnium, attamen plurium Linnœanorum generum cryptogamiorum species insitutis, adjunctisque omnium partium fructificationis distinctis & iconibus illustratis descriptionibus corroborare, tandemque demonstrare velint an modus fructificationis & propagationis omnibus classe cryptogamiarum hucusquē comprehensis plantis idem sit, an differat pro ordinum suprà enumeratorum differentiā. Ut praeterea figurae plantarum cryptogamiarum ad examen revocatarum vel ex libris botanicorum allegentur, vel auctorum curā confectae dissertationibus addantur, maximoperè evidentiae causā optatur. Solutiones thematis nunc propositi academia scientiarum imperialis Petropolitana antè diem 2 Januarii anni 1782 expectat, quarum ea quam botanicorum sociorum academiae Petropoli habitantium (quibus nunquam palma academiae concurret) cæteris praesantiorē & adaequatiorē



torem declarabit, præmio centum nummorum aureorum quos vulgò Ducatos appellant, condecorabitur. Dissertationes distinctis literis, vel rossico, vel latino, vel germanico, vel gallico idiomate conscribendæ; non nominibus auctoris, sed symbolo distinguendæ; schedula obsignata, externè symbolum idem dissertationi inscriptum, internè autem auctoris nomen continente augendæ; atque antè terminum designatum ad Dn. Joannem-Albertum *Euler*, academicæ imperialis scientiarum secretarium, transmittendæ sunt, quo factò ab eodem syngrapham cum numeri sub quo dissertatio fuerit reposita, significatione accipiet auctor quilibet, dummodò locum ad quem ea dirigenda sit, indicaverit. Dissertationes termino elapso advenientes præmium obtinere nequeunt. Judicium academicæ in primo post terminum præfixum conventu publico, anno 1782, enunciabitur.

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I T A L Y.

*Pauli Cerrati, Albensis, &c.*—The Work of Paul Cerrati, Citizen of Alba, published by Mr. Joseph Vernazza, in 8vo. Verfeil and Rome apud Settari.

Paul Cerrati, of an ancient family, was born towards the XV. century. After having studied the Belle Lettres under the celebrated Dominico Rani, author of the *Polyantea*, he read lectures in his own country, where he acquired a well earned reputation. His works, which are here announced, consist of several poems in latin, of the heroic, epigrammatic, and erotic kind, written with great elegance and purity.

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*La vita Militare, Politica, e privata della nobile Zitella, &c.*—

The Military, Political and Private Life of the Noble Miss —, known 'til the year 1772, by the Name of Chevalier D'Eon with this Epigraph from Virgil's *Æneid*, Lib. I.

O quam tu memorem virgo !

in 8vo. Florence, 1779, apud Francisco Pisoni.

This is little more than a translation from the French and other panegyrics of the *Female Dragon*. It is prefaced with the following complimentary sonnet.

“ Di te, D'Eon, che dir dovranno i fasti?  
Già sotto il patrio, e sotto il ciel straniero  
Splendesti in toga e in militar cimiero,  
Or la gonna vestir par che ti basti ?

De'

De' due diversi aspetti in qual celasti  
 Sotto mentite fogge il sesso vero?  
 Se pria; natura in farti, o cavaliero,  
 E non già tu nell' ammantarti errasti;  
 Se poi; perchè il viril treno ai dimefso,  
 Nè più la lingua, & la tua mano ai promta  
 Sulcampo, al trono a superar te fesso?  
 Ma poichè donna se', renderti contra  
 Fu d'uopo, a decorar l'imbelle fesso,  
 E ai neghittosi cittadin far onta."

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*Cesare nella Bretagne, &c.*—*Cæsar in Britain.* in 4to. Luca  
 apud Benedini.

This is an historical drama; composed on the occasion of the solemn assembly of the states of the most serene republic, by Sig. Dominico Serafini, professor of eloquence, and of the greek language in that city. It is divided into three days, and each day into two parts.—Notwithstanding the difficulties attending these divisions, which the circumstance and occasion on which it was written, the author by his style, and the interesting incidents which abound in this work, has rendered it as tolerable a dramatic composition as we recollect to have read in Italian.

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## S P A I N.

*Recreation Politica, &c.*—Political Recreation, the posthumous Work of Don Nicoles de Ariquibar, of the Royal Society of Bilboa. Madrid apud. Joseph Velasco. 1780.

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*Instruccion de la Minez, &c.*—Instructions for Children, by John Colomer. Madrid apud Fernandez. 1780.

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*Examen Maritimo, Teorico, Practico, &c.*—An Essay on Mechanics as far as they relate to the construction, &c. of shipping, by Don George Juan. 2 vol. 4to. Madrid, apud Manzano. 1780.

SUPPLEMENT of such ENGLISH BOOKS and PAMPHLETS, as in the Course of the REVIEW have been deferred.

### POLITICS and PARTY.

*Occasional Letters on Taxation; on the Means of raising the Supplies within the Year, to answer the expences of a necessary War; and on such Means as would probably tend to secure Great Britain and its natural Dependencies, the Blessings of Peace, on a durable System. By an independent Man.* 8vo. 1s. 6d. Dodfley. \* \*

The letters originally appeared in a News Paper, from whence they are collected, and reprinted in the present pamphlet. The author urges a peace with America, and throws out, in the course of his letters, which are twenty-eight in number, many ingenious hints on taxation. \* \*

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*The Associators vindicated, and the Protestors answered.* 8vo. 1s. Johnson. \* \*

A warm defence of associators, and a vehement answer to protestors.

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*Letters of Papinian; in which the Conduct, present State and Prospects of the American Congress are examined.* 8vo. 1s 6d. New York printed: London reprinted. Wilkie. \* \*

Wherein the conduct of the Congress is reprobated in most severe terms, and their present state and future prospects represented as desperate and deplorable.

*Observations on an Address to the Freeholders of Middlesex, assembled at Free Mason's Tavern; delivered to the Chairman, and read at that Assembly, December 20, 1779. With a clear Exposition of the Design and Plan, therein proposed, of a Republican Congress, for new modelling the Constitution. 8vo. 6d. Bowers.*

After having made so copious an extract from the address itself (page 345) our author may naturally claim the like attention to be paid his observations: this is at present out of our power; however, if he thinks our recommending the perusal of his whole pamphlet to those readers, whose curiosity may turn that way, worth his acceptance in lieu thereof, such a recommendation is at his service, \* \*

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*Thoughts on the present County Petitions. Addressed to the Gentlemen, Clergy and Freeholders throughout England. By an Old-fashioned Independent Whig. 8vo. 1s. L. Davis.*

So very strenuous a writer is this "Old-fashioned Whig," against the petitions of the different counties, that he will not admit that the petitioners ever wished to have their prayers complied with, \* \*

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*Mr. E—B—'s Answer to his own Speech of the 11th of February, with Mr. Fox's Animadversions thereon. Taken in Short-hand at the C—Tavern, in the Strand, February 2d. and now first published by Level Tomlinson. 8vo. 1s White.*

Were there as thin a partition between the apartments of the Reviewer, and that of our short-hand writer, as is represented to have been between the rooms in the above tavern; the old adage might very likely be verified that "listeners never hear any good of themselves." \* \*

*Cool Thoughts on the Consequences to Great Britain of American Independence ; on the Expence of Great Britain in the Settlement and Defence of the American Colonies ; and on the Value and Importance of the American Colonies, and the West Indies to the British Empire.* 8vo. 1s. Wilkie. \* \*

Rational and dispassionate.

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*Two Letters from D. Hartley, Esq. M. P. addressed to the Committee of the County of York.* 8vo. 6d. Almon.

Mr. Hartley in his first Letter strongly recommends the committee to prosecute their petition with firmness and resolution. in the second he urges the necessity of a peace with America. \* \*

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*Copies of the Proceeding of the General Meetings of the County of Wilts ; and likewise Copies of the Proceedings and Correspondence of the Committee appointed at the General Meeting of the County, held January 26, 1780. Published by order of the Committee.* 8vo. 1s. Baldwin. \* \*

Sufficiently authenticated in the title page.

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*The Yorkshire Question, or Petition, or Address : Being a short and fair State of the Case, on the Principles, the Views, the Means and the Objects of both Parties, as confessed by themselves. Most earnestly and seriously addressed to the Consideration of the People of England, assembled in their several County, City, and other Meetings.* 8vo. 2d. Almon.

An account of the York Meeting. In this pamphlet is also given a speech, said to have been spoken by Mr. Smelt, at York. Many speeches having been attributed to Mr. S.

444 *Substance of the Speeches made in the House of Commons, &c.*  
he was accordingly obliged at last in justice to himself to  
print the one he really spoke, for our opinion of which see  
Review for May. Page 310. \* \*

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*Observations on American Independency.* 8vo. 6d. Edinburgh.

Containing some sensible and ingenious arguments in fa-  
vour of American independency. \* \*

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*The Detail and Conduct of the American War, under Generals  
Gage, Howe, Burgoyne, and Vice Admiral Howe: with a  
very full and correct State of the Whole of the Evidence, as  
given before a Committee of the House of Commons; and the  
celebrated Fugitive Pieces, which are said to have given rise to  
that important Enquiry. The Whole exhibiting a circumstan-  
tial, connected, and complete History of the real Causes, Rise,  
Progress, and present State of the American Rebellion.* 8vo.  
8s. Richardson and Urquhart.

A circumstantial account of the rise and progress of the  
American war. Yet we cannot help thinking the author  
rather too violent.

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*Substance of the Speeches made in the House of Commons, on De-  
cember 15, 1779, on Mr. Burke's giving notice of his Inten-  
tion to bring in a Bill after the Christmas Recess, for the Re-  
virement of Public Expences, and for the better securing the  
Independence of Parliament.* 8vo. 6d. Almon.

Apparently correct. \* \*

*A Letter*



*A Letter from a Gentleman in the English House of Commons, in Vindication of his Conduct, with regard to the Affairs of Ireland. Addressed to a Member of the Irish Parliament. 8vo. 1s. 6d. Bew.*

A spirited defence of Mr. Burke's conduct, with regard to the affairs of Ireland. \* \*

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*A Letter to the Right Honourable the Earl of Sandwich, on the present Situation of Affairs. By a Sailor. 8vo. 1s. Wilkie.*

A defence of the government against the cavils of opposition. Of our honest tar's abilities as a sailor we can say nothing, but as a writer we would advise him never to stand forth again. \* \*

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*An Enquiry into, and Remarks upon the Conduct of Lieutenant General Burgoyne. The Plan of Operation for the Campaign, 1777. The Instructions from the Secretary of State. And the Circumstances that led to the Loss of the Northern Army. 8vo. 1s. Matthews.*

Were we to draw an inference from the scrutinizing manner in which this writer makes his enquiry, we should conclude him to be no friend to the unfortunate general in question. \* \*

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*Remarks on General Burgoyne's State of the Expedition from Canada. 8vo. 1s. Wilkie.*

Another enquiry into General Burgoyne's conduct in America. However a man may have been to blame, we cannot concur in such criminose examinations. \* \*

*Authentic*

*Authentic Minutes of the Debates in the Irish House of Commons, Dec. 20, 1779, on receiving the Resolutions of the British House of Commons for granting to Ireland a Free Trade. To which are added, the Speeches of some noble Lords, spoken on the same Occasion, the Day following. 8vo. 1s. 6d. Payne.*

Bearing every appearance of being the substance of the debate on the occasion. \* \*

*A Letter to Edmund Burke, Esq. occasioned by his Speech in Parliament. February 11, 1780. 8vo. 1s. Bew.*

In which the author differs very much from Mr. Burke with regard to political œconomy. \* \*

## CHEMISTRY, ANATOMY, MEDICINE and SURGERY.

*An Answer to the Letter addressed by Francis Riollay, Physician of Newbury to Dr. Hardy, on the Hints given concerning the Origin of the Gout, in his Publication on the Colic of Devon, &c. By James Hardy, M. D. 8vo. 1s. Cadell.*

Wherein Dr. Hardy defends the opinion he laid down, relative to the colic of Devon. \*

*Foreign Medical Review. Vol. I. Part II. 8vo. 2s. 6d. Pridden.*

It is the intention of the authors of this work to review all new books published on the continent of Europe, relative to Natural History, Botany, Materia Medica, Chemistry, Anatomy, Surgery, &c. The present number contains accounts of a variety of Medico-chirurgical articles; together with Murray's Materia Medica; Merten's Observations on Putrid Fevers, Trulles on the Use of Blisters, &c. \*

*Observations and Remarks respecting the more effectual Means of Preservation of wounded Seamen and Marines on Board his Majesty's Ships in Time of Action.* 8vo. 1s. T. Evans.

We particularized the humanity of Mr. Rymer, the author of these observations, in the Appendix to our Tenth Volume, page 463. The recommending, in this pamphlet, a sufficient supply of tourniquets to every surgeon in the navy, in case of necessity, is an additional proof of the good-will he bears his fellow creatures, \*

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*The Gout and Rheumatism cured or alleviated: proved by well authenticated Cases of the most painful fits being removed in a few Days.* By William Rowley, M. D. 8vo. 2s. F. Newbery,

The authenticity of these cases, we can neither warrant or disprove; we can only say that the author has added some observations on the causes of the gout. \*

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POEMS and PLAYS.

*Ruin seize thee, Ruthless KING! A Pindaric Ode, not written by Mr. Gray.* 4to. 1s. Almon.

*Oblivion seize thee, pitiful BARD.* \*\*\*

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*Rebellion and Opposition; or, the American War, A Poem.* 4to. 2s. 6d. Bladon.

A direct "rebellion, and opposition," to the Art POETRY. \*\*\*

The

*The Castle of Infamy: A Poetical Vision. In Two Parts.* 4to.  
2s. 6d. Bew.

One would imagine that our author meant, in this poem, to make good the assertions of some certain critics, who he says in his Dedication, have "spoken of him on one occasion as "an ingenious writer, and on the other censured him for writing *Billingsgate Poetry*." As he has so ingeniously contrived to mix good and bad together in the present Poem, as to render, its having been written by one person, almost incredible. \* \* \*

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*An Epistle from the worshipful Brown Dignum to the worshipful Mr. Buckborse: Now made public, in Consequence of a Letter from the Honourable C. Fox to the Honourable T. Townshend. To which is prefixed, a Dedication to the Earl of Sandwich.* 4to. 1s. Millidge.

A tolerable parody. \* \* \*

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*Sir Ebrius, a Tale for Batchelors.* 4to. 1s. 6d. Doddsley.

This Tale for Batchelors, the Reviewer, though a married man, was obliged to read; and if his readers will take his word, it is not worth the perusal of any man, either married or single. \* \* \*

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*Hobby-Horses. Read at Bath-Easton.* 4to. 1s. Doddsley.

If writing Poetry be this author's *Hobby-Horse*, we cannot think that he is very well mounted. \* \* \*

*An Epistle from Joseph Surface, Esq. to Richard Brinsley Sheridan, Esq. of Great Queen-Street, Chairman of the Sub-Committee for Westminster.* 4to. 1s 6d. Kearsley.

How far a manager of a theatre exposes himself to the lash of satire, by meddling with politics, we pretend not to say; however, Mr. S. has very little to fear from the pen of our *sub-SATERIST*. \* \* \*

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*The Prophecy: a Poem, addressed to Mr. Burke.* 4to. 6d. Becket.

Should our author prophecy that he will ever make a good poet, we may venture to pronounce him a false prophet. \* \* \*

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*A Sketch of the Times, a Satire.* 4to. 2s. Bew.

“Your scorpion satire makes court-patriots fore:

B——te, busken’d B——te, cries out—“I’ll read no more.”

So would every reader be induced to exclaim, from the abuse and invective, with which the poems abound. \* \* \*

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*Private Thoughts on Public Affairs: with some Apology for the Conduct of our late Commanders in Chief, by Sea and Land, a Poetical Essay.* By a Stander-by. 4to. 1s. Payne.

That “a looker-on sees more of the game than those who play,” is universally allowed; now, had our “*STANDER BY*” looked on and said nothing, he might have complimented himself on his sagacity uncontroled, but as he has thought fit to publish his private thoughts on public affairs in

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M m m

verse

verse, we must pronounce him no *adept* in either poetry or politics. \* \* \*

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*The Reasonable Animal, a Satirical Sketch; as it is performed at the Theatre Royal in the Hay Market.* 8vo. Kearsly.

A pretty reasonable sixpenny-worth

\* \* \*

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*The Volunteers; or, Taylors to Arms! A Comedy of one Act; as it is performed at the Theatre Royal Covent Garden. The Music by Mr. Hook.* 8vo. 1s. Almon.

A mere benefit prelude.

\* \* \*

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*William and Lucy; an Opera of two Acts. An Attempt to suit the Style of the Scotch Music.* 8vo. 1s. Edinburgh, Creech.

Simple and engaging.

\* \* \*

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*The Deaf Lover, a Farce in two Acts; as performed at the Theatres Royal, Covent Garden. Written by F. Pilon.* 8vo. 1s. Bowen.

A jest of Joe Miller's turn'd into a laughable farce.

\* \* \*

NOVELS



NOVELS and ROMANCES.

*Letters between Clara and Antonia: on which are interspersed the interesting Memoirs of Lord Des Lunettes, a Character in real Life.* 2 vol. 12mo. 6s. bound. Bew.

Calculated for the meridian of a circulating library.

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*The Relapse; a Novel,* 2 vols. 12mo. 5s. Lowndes.

In which the lover of novel-reading will meet with much entertainment.

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MISCELLANIES.

*The Reformer.* By an independent Freeholder. 8vo. 1s. 6d. Fielding and Walker.

The irritating modes of expressions made use of in this pamphlet, can never coincide with the mild conduct that surely should characterize a reformer. This author is a most violent writer against opposition.

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*Love and Madness, a Story too true. In a series of Letters between Parties whose Names would perhaps be mentioned were they less known or less lamented.* 8vo. 3s. 6d. sewed. Kearsley.

The late Miss Ray and Mr. Hackman are the parties alluded to in the title page; how far they may, or may not have been concerned in writing the letters before us, we cannot take upon us to determine.

*An Address to the People of England. By John Burnby. 8vo. 1s. 6d. Doddsley.*

In which is contained some very judicious observations on the poor rates. \* \* \*

## D I V I N I T Y.

*Prayer for those in Civil and Military Offices recommended. A Sermon preached before the Election of the Magistrates of Edinburgh, October 5, 1779. By John Erskine, D. D. one of the Ministers of Edinburgh. 8vo. 6d. Edinburgh printed.*

The necessity of appointing those persons to hold public offices, whose religious principles are well known and established, is here shewn in animating and pious language. \*

*A Sermon preached at St. Mary's Oxford, July 1, 1779, on the Anniversary Meeting of the Governors of the Radcliffe Infirmary. By Lewis Bagot, L. L. D. Dean of Christ Church. Published at the Request of the Governors, for the Benefit of the Charity. 4to. 1s. Rivington.*

The charitable purchaser of this sermon will meet with a pleasing reward for his humanity. \*

*A Sermon preached before the University of Oxford, November 7, 1779. By George Bellas, D. D. Rector of Yattendon, and Vicar of Basildon, Berkshire. 4to. 1s. Blyth.*

Sensible and well written. \*

*A Sermon, preached in the Parish Church of Richmond in Surrey, February 4th, 1780, being the Day appointed for a General Fast. By Thomas Wakefield, A. B. 4to 1s. Davenhill.*

A pertinent

A pertinent discourse on "Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do." Deut. xxix. 9.

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*A Sermon preached before the President and Governors of the Marine Society, at St. George's, Hanover-Square, on their Anniversary Meeting, April 13, 1779. By Robert Markham, D. D. Rector of St. Mary's, Whitechapel.*

A humane discourse, tending to promote the advancement of that society.

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#### ERRATA.

Page 297, line 17, for *T. Scaliger* read *Jos. Scaliger*.  
420; line 22, between "as" and "Maurice, Elector of Saxony," read ("parvis componere magna."



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A

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END OF THE ELEVENTH VOLUME.



THE  
LONDON REVIEW,  
FOR JULY 1780. 12. no. 1

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*Rosmunda Tragedia di Messer Giovanni Rucellai Patrizio Fiorentino ristampata con notizie Letterarie ed Annotarioni de Giovanni Povoleri Vicentino Alunno e Socio dell Università di Padova-presso l'Editore, 7s. 6d. Elmſley.*

Rucellai, the author of this tragedy, was a Florentine nobleman, related to Pope Leo X. who sent him as his nuncio to Francis I. Upon his return he was appointed governor of the important castle of St. Angelo, where he died in his 46th year, when he was upon the point of being made a Cardinal.

The principal incidents of the life of Rosamond, the heroine of this tragedy, are thus recorded by Gregory of Tours, and other historians. Rosamond, daughter of Cunimond, or Comundo, King of the Gepidæ, a Transylvanian nation, that poured into Italy, during the invasion of the barbarians, was, for having buried her father that had been slain in the bloody battle of Verona, by the hand of Albuino, king of the Lombards, taken by the king's guards, with a band of Gepidian ladies (who make the chorus of the tragedy,) and was, by the fear of slavery and dishonour, by the threats of the king, and love to her companions, induced to marry Albuino, who had already dug up the body of Comundo, and used his skull, enchased in gold, as a drinking cup. Upon the nuptial day Albuino, heated with wine, ordered his bride to drink cheerfully with her father, out of this shocking cup. The queen was so enraged that nothing but the death of her husband could satisfy her vengeance. Having communicated her design to Elmigiso, Albuino's armour bearer, she was advised by him to engage in the plot.

VOL. XII. B Perides,

Perides, a man of weight and influence, as well as of enterprize and spirit. As words alone could not prevail upon Perides to undertake the bloody business, her fertile imagination soon devised another expedient. Knowing the intimacy between Perides and one of her maids, she agreed with the maid to take her place, when Perides should come to pass the night with her. He, who thought himself with his usual mistress, was not a little surprized when the queen discovered herself, and subjoined, that after such an adventure, there remained for him but two alternatives, either to murder the king, or to be murdered by him. Perides chose the former, and dispatched the king. Rosamond afterwards married Elmigiso, and for fear of the Lombards, who suspected her to have been the cause of Albuino's death, took refuge in Ravenna, with the Exarch Longinus. Here she attempted to poison her husband, in order to marry the Exarch; but Elmigiso, in the middle of his draught, perceiving its pernicious quality, obliged her, with his drawn sword, to drink the remainder. Such was the tragical end of both; but the author availing himself of the usual license, has adapted the story to the stage, according to his own fancy. The structure of the piece is the same with that of the Greek Tragedy, and Rucellai is supposed to have imitated the Hecuba of Euripides. The intelligent reader will therefore easily conceive that the fable is not very interesting, and that the incidents are not wrought up to any high degree of tragic effects; as the laws of the ancient drama, like those of the French stage, admitted only the relation, not the exhibition, of some of the most pathetic scenes. What a fine effect would the following story have had in the hands of Shakespeare! Here it is put into the mouth of a servant, as a thing transacted behind the scenes; and yet it seems to us the best specimen which we can give of this tragedy:

*“ Serva. I’vel dirò, benché m’induca orrore  
Solamente l’ pensar, non che l’ narrarlo.  
Giunta che fu Rosmunda al padiglione,  
E fatt’ onore al re come convienfi,  
Da lui fu lietamente ricevuta:  
E poco stando poi, si fece avanti  
Falisco, e fatt’ ogn’ uom tirar da parte  
Cominciò prima a dir certe parole  
Laudando l’ mytrimonio; e detto questo,  
Si volse alla Regina e la richiese  
S’era contenta prender per marito  
L’invittissimo Re de’ Longobardi.  
Ella con gli occhi vergognosi e tardi,*

*Vermiglia*



Vermiglia 'n faccia, risguardando in terra,  
 Dopo certo silenzio, gli rispose  
 Con tremebunda voce esser contenta.  
 Quivi rivolto al Re, simil domande  
 Fece, chiedendo se volea Rosmunda;  
 Ed ei rispose, sì, senza tardare;  
 E trattosi di mano un ricco anello  
 Lo pose 'n dito alla Regina nostra;  
 E fatto questo, ugel' terribil suono  
 Cominciò delle trombe 'l qual sentisti,  
 E ribombavan tutte queste valli.  
 Poscia, poste le mense innanzi a loro,  
 Furon recate in oro ed in argento  
 Varie vivande e preziosi vini.  
 Or, giunt' al fin della superba cena,  
 Albuin comandò ch' un suo poeta  
 Cantasse le sue lode 'n fù la lira.  
 Costui cantando molti egregi fatti  
 Disse 'n tra gli altri comme 'n la battaglia  
 Uccise con sua mano 'l Re Comundo.  
 Nel cantar di questo alla Regina  
 Scendean dagli occhi per le belle guance  
 Lacrime che pareano una rugiada  
 Scesa la notte infra vermiglie rose,  
 In guisa tal che non fu alcun sì crudo  
 Che riguardando lei teneffe il pianto,  
 Salvo che'l Re, ch'essendo insuperbito  
 Dalla laude, e dal vino enfiato e caldo  
 Disse allo scalco che portar dovesse  
 La nuova tazza, acciò che questo giorno  
 Fosse onorato da ciascuna parte.  
 Ed ecco! oime! mi raccapriccio tutta  
 E la voce mi manca a riferirlo!

*Coro.* Ma ch'esser può che tanto ti commove?

*Serva.* La tazza era del tescchio d'un uom morto.

*Coro.* Oime! tu narri una cosa da fere.

*Albuin.* Albuin, preso ques t' orrendo vaso,  
 L'empì di vino e forridendo disse:  
 Comundo, i' pongo alle discordie nostre  
 Per tutto fine e fo con teo pace  
 In quest' allegro di bevendo insieme;  
 Così detto, le labbra al tescchio pose  
 E bevve la più parte di quel vino:  
 Dipoi, rivolto 'nverso di Rosmunda,  
 La qual per non veder sì orribil cosa  
 Volt' avea 'ndietro la dolente faccia.  
 Ei disse: Ecco la testa di tuo padre!  
 Bevi con essa e seco ti rallegra.  
 La misera condotta in questo loco  
 Piangendo rifuggia sì duro bere:

*The Georgics of Virgil.*

E quanto più fuggia tanto più forte  
 Insisteva con minacce alte e superbe :  
 Finalmente espregnata, ben tre volte  
 Con la tremante man volse pigliare  
 L'amara tazza, e tante volte abasso  
 Vinte dalla pietà cascar le mani :  
 Al fine il Re la prese, ed alla bocca  
 Di lei la pose, onde sforzata e vinta  
 D'indi bevè più lagrime che vino.

---

*The Georgics of Virgil; translated into English Blank Verse.  
 By William Mills. 4to. 6s. boards. W. Richardson.*

When a beardless boy lifts before his time under the banners of Cupid, he frequently stands exposed to laughter; but if, when grown old and impotent, he follows the same standard, he may justly expect the severest strokes of ridicule. Why should not the wooers of the muses be subjected to a similar treatment? Impotence in love, and impotence in poetry, have ever been and ever will be the objects of satire. It is not that we mean to satirize Mr. Mills. Our business is not satire, but criticism. We would only ask him whether he has no literary friend in whose knowledge and taste he could repose some confidence. If he has, and if that friend has advised the publication of this piece, he may rest assured that his friend is destitute of taste or sincerity. Perhaps he argued thus:—

Cur ego amicum  
 Offendam in nugis? Hæ nugæ seria ducent  
 In mala derisum semel exceptumque sinistrè,

A man may very innocently amuse himself in private with poetry, but to publish is a serious thing. Has Mr. Mills never read Horace?—

Mediocribus esse poetis  
 Non homines, non di, non concessere columnæ.  
 — Animis natum inventumque poema juvandis,  
 Si paulum summo discessit, vergit ad imum.

What then shall we say of this translation, which falls short even of mediocrity; Since he is smit with the love of sacred song, and yet

—has ne posset naturæ accedere partes,  
 Frigidus obliterit circum præcordia sanguis;  
 we will give him the advice once given to Dr. Trap,  
 Read the commandments, Mills, translate no further,  
 For there 'tis written, Thou shalt do no murder.

Enjoy

Enjoy in secret the beauties of Virgil's georgical precepts and descriptions; so thou shalt be no more accused of turning his gold into dung.

Virgil is distinguished for harmony and elegance. Where are the marks of either in the following lines?

"But Spain tends iron, Pontus produces

Castor, &c. ———

Or that each fault is *purg'd out* by the fire, &c.

She flying cuts the *light air with her wings*.

A wood of thickest branches from the root

Shoots forth to others as cherries and elms.

————— This man

Deposits them in *furrows*. Another, &c."

Of such lines there is great variety in this translation.

In every page Mr. Mills teaches us the art of sinking, by sliding into the familiar.

"For flax burns up the field, and *so do oats*

and sleepy poppies too ———

Thus rests the ground by changing *of* the grain.

————— These toils await

Both swains, and steers in tilling *of* the ground

That cultivating *of* the earth should be, &c.

The thin-leaf's arbut is ingrafted *with*

The nut-tree, &c.

————— Cranes

Are hurtful to the corn, and *so is shade*."

He frequently effects the same purpose by tautology:

"————— For men at first

With wedges cleft the *fissile* wood in *twain*.

————— Nor we in vain regard

The *four equal quarters* of the year.

Sometimes by a neglect of quantity,

*Tow'rd*s the Riphean mountains as the world

Rises sublime, it sinks *towards* the south.

All Greece deserting Alpheus' stream, &c.

Where are the fields? Oh! where is *Sperchius*?"

The blunder here committed in the pronunciation of the words Sperchius and Alpheus, proves that the translator of a Latin poet should be acquainted with Latin prosody. It would have been sufficient for Mr. Mills to have been able to scan an hexameter line.

He often exemplifies the pathos by the use of Johnsonian expressions and phrases.

"————— The crow demands the rain,

And *all alone* expatiates on the sand."

*All alone* he seems to have borrowed from the celebrated Squire Morgan, who, in a letter to his Dulcinea, said he *was all by himself alone at sea*, and the word *expatiates* is in its present sense truly Johnsonian.

"But